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UNIVERSITY ATHLETICS.

BY SIMON NEWCOMB, LL.D.

"THE greatest nation is the one that can send most men to the top of the Matterhorn." This reply to the question which we should deem the greatest nation was probably regarded by the guests who heard it as a euphonious paradox, rather than a serious opinion. And yet, if not taken too literally, it suggests a direction in which progress is now tending. With the decay of asceticism, naturally commences the growth of the opposite idea, embodied in the familiar phrases, "muscular Christianity" and "the physical basis of life." This idea is supported by modern physiological investigation, which brings out in clear relief that physical health and vigor are qualities to be cultivated, not merely from a selfish desire for amusement and to secure freedom from pain, but as a means toward the attainment of our highest ethical ends. Experience shows the general rule to be that the physically lazy man is not apt to be mentally active, though the mentally active man may be so absorbed in his work as to have little time or energy to spend in outdoor exercise. The names of the few hundred persons who, since Whymper's memorable and disastrous adventure, have ascended the Matterhorn, would be more than a miscellaneous list of people endowed with bodily vigor and a propensity to

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climb. They would include a President of the United States, a goodly list of leaders in science and literature, and more than a due proportion of men who have made their mark in various fields of effort. The general trend of evidence recently collected by students of hygiene is toward the view that there is something toxic in the air of even the best houses, and that he who would command the best measure of physical health must, so far as he can, live and sleep in the open air. He cannot do this well unless he is in motion during most of his waking hours; and in this we have a completely rational incentive to bodily exercise.

Having said this by way of preface, let us proceed to our task. We wish to bring about peace and amity between lusty Ajax, who attends all the football games, admires the manly qualities there displayed, and sees in the actors the men who are to do the real work of the world—and wise Minerva, who has learned that brain and not muscle does the world's work, and that the best physical health and mental vigor are quite compatible with inability to climb a hill or fight a burglar. We fancy that the goddess is already beginning to ply us with questions, whether we are not confounding causes and effect, whether men do not play football because they are already strong and active, rather than the reverse, whether the qualities they display in the game are really those most required by modern society, and whether Whymper would not have done as good work, and Leslie Stephen become as effective a writer, if neither of them had ever seen a mountain. But, with all the deference due her sex, we shall ask her to postpone her questions, and remain a spectator while Ajax has his innings.

The world, he tells us, has no need of the weakling, who shrinks from personal combat, and is disturbed by the fear of a little physical pain and discomfort. The man who in the future is to win the admiration and command the respect of his fellow men by his works must possess the robust qualities of the body, as well as the finer qualities of the intellect. In no way are such qualities more readily acquired and displayed than in the roughest of the games played by university students in intercollegiate contests. The large majority of men who are to be leaders in this and the next generation will be trained at colleges and in universities. It is essential to their efficiency that they shall not be mere scholars and bookworms, but physically strong and cou-

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rageous, ready to sacrifice ease and comfort to the exigencies of their work. Therefore, let them engage in manly contests, the rougher the better.

Now, dear Ajax, I am delighted that you take this ground. I take much the same view as you do, though I might state our case a little differently. We wish the men of our nation to be capable of carrying on great works. The best and most effective work cannot be done unless the doer enjoys good physical health. Human experience, as a whole, shows that life and motion in the open air are among the agents most conducive to vigor. Let us, therefore, cultivate this life in the nation at large, especially in that fraction of it which is to take the lead. Open-air games are an excellent means toward this end, therefore we wish to encourage them. I look for your cordial assent to my statement of the problem before us, which is to devise that course of action best adapted to imbue our intellectual young men with a warm love for the green fields, the blue sky and the varied beauties of nature, and such a fondness of physical movement that they shall look forward with pleasure many months in advance to the moment when they can escape from their daily routine, to engage in country walking or in mountain-climbing. Let us now put our heads together, and map out the course of action best adapted to our purpose. To do this we must begin with a survey of the situation, and study the problem which it offers from our point of view.

A body of several hundred young men enter college. The first step in deciding how to secure them the full measure of the manly qualities we admire will be to classify them as to their present possession of such qualities. We divide them into three groups. At the head will be the vigorous and courageous young men, already possessing in the highest degree the manly qualities we desire to cultivate. Born of strong and healthy parents, they have loved the outdoor air from childhood, and have played on the teams of their respective schools till they have reached the college age. If any of us can claim them as children or grandchildren, we are glad to do so.

The second and much larger group will comprise a middle class, possessing fair or excellent health, and a due amount of every manly quality, but taking no special pleasure in bestowing their car-fares upon the shoemaker, more interested in study

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than in sport, and fonder of seeing others lead the strenuous life than of leading it themselves.

The third will take in the weaklings; the men who shrink from strenuous physical effort, are not strong enough to engage in a rough-and-tumble game, fear they would get hurt if they tried, will not incur even a slight risk of a few bruises without some more serious reason than love of excitement, deem it the part of wisdom to go through life with a minimum of physical pain, and prefer a sphere of activity in which the sacrifice of comfort will be as small as possible. Perhaps many of them watch the games with as much eagerness as any of their fellows, and hurrah for their teams as loudly as their weak lungs will permit. But this adds little to their physical vigor.

Having these three groups before us, the problem is so to deal with and train them that, taken as a whole, the best results at which we aim shall be reached. Keeping in our mind's eye the respective needs of the groups, our policy is obvious. The first group already possesses, in as high a degree as society demands, all the manly qualities we wish. It goes without saying that we need not greatly concern ourselves with it. The second admits of improvement, and may therefore command a share of our attention. But it is the third group which stands most urgently in need of our help and encouragement. One of the strongest reasons for devoting especial attention to it is that the conditions of modern society are extremely favorable to its increase. What would we do to-day if, like our forefathers, we had no street-cars? An evolutionary philosopher has predicted that, at some future epoch, the human being will be an animal unable to use his legs except to mount into an automobile, or incapable of chewing with his own teeth. We desire to postpone this epoch, if possible, to some future geological age. To do this, we must evidently deal with the group of university students that is in most danger of being the progenitors of such an enfeebled race. In a word, athletic exercises are to be promoted with most care and attention in the third group, and with less in the second, while the first may be safely left to take care of itself. The ideal stage of intercollegiate athletics is, then, one in which the teams are made up of the weakest men in college, or at least those who were weakest to begin with but have gained strength from the training which the college has afforded them.

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The contrast of the policy thus suggested with that at present pursued is so strong that the proposition may seem as paradoxical as that of measuring national greatness by ability in mountain-climbing. No one goes to see a game between men who have not reached the highest grade of vigor, no one even invites them upon a team. Even the second group is left to take care of itself, its members being promoted into the first group if they choose to make the necessary effort. It is to the first that public attention is entirely directed. It alone wins honors and brings out applause. That is to say, we have in actual operation a system which trains those who do not need training, and leaves those who do need it to take care of themselves, without even offering them an incentive to improvement. The worst outcome of the policy is not merely waste of effort through exerting it where it is not needed, but the actual discouragement of effort among those who most need to make it. If the discouragement is not a positive one, it is at least a negative factor in that it fails to offer encouragement to the weak to become strong.

That a course of action seemingly adapted to the attainment of an end should really take us farther from it is no new experience in human affairs. The question whether this is true of our present system of intercollegiate athletics is so important as to merit an inquiry how far the contention can be established by independent evidence especially by the opinions of impartial observers. We have two sources of such opinions, the utterances of officers of our universities who have observed the effect of athletics upon their students, and the broader experience of nations. So far as the writer's observation has extended, no college or university authority has claimed, as the result of his own experience, that intercollegiate athletic contests stimulate a personal desire for exercise among that group of students who most need it. For the most part, the opinions not only of administrative officers, but even of teachers of athletics, are toward the opposite view. It is conceded, indeed, that almost the entire body of students, even those least disposed to go through a course of physical training themselves, are much interested in the success of their college team. They enjoy a healthful diversion in witnessing the games. A minority say that they enjoy a certain benefit from this stimulus, although the nature of the benefit is not clearly stated. But no one claims to have seen evidence

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that students in the group most in need of exercise have been led to take it in consequence of the athletic contests of their fellows. So far as experience has gone, the opinions based on the best information tend toward the view that the real wants of the weaker group have been lost from sight in the excitement of preparing for and witnessing contests among the stronger ones.

We now invite the reader to take a broader view of the general question how far athletic contests between small groups of men stimulate the love of outdoor exercise in a community. The nation which in recent times has been most actively interested in such contests is, no doubt, the English. When physical training was introduced into our own institutions of learning, our schools borrowed their ideas from Rugby and other English sources, and our universities borrowed from Oxford and Cambridge. That athletic contests were the product of a healthy love of outdoor life among the English people, and not the cause of that love, must be carefully borne in mind. The result is that to-day the two English-speaking countries are the foremost in athletic contests. On the other hand, the semi-professional university athletic teams, so common in our country and, in a less degree, in England, are, so far as the writer is aware, unknown in Germany. It will hardly be maintained that the silly practice of duelling, which has not wholly ceased in some of the German universities, is in any way a substitute for intercollegiate athletic games. In the common schools of the nation, physical training is carefully looked after, but the system is not ours. Those who need the training receive more careful attention and encouragement than those who do not. The whole system is devised and conducted on a rational basis, the end being the physical development of the individual and not the promotion of contests or other games.

It is of interest to inquire what the results of the systems have been in the case of the nations in question. One result to which we invite attention may be only a straw, but it seems very significant. The fondness of the English for feats of physical endurance in mounting difficult Alpine peaks has led us to regard Switzerland as the especial playground of their nation. If this was ever true, it is not true to-day. The fact is that a walker over a snow-covered Alpine pass may now safely use the German language in exchanging greetings with and asking the way of a

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fellow pedestrian, with confidence that he will not be going astray one time in five. But, when he reaches the luxurious hotels of the valley, he may with equal confidence use the English language in addressing every fellow guest he meets. That the two systems have produced these two distinctly opposite effects is an actual fact of personal observation. That the professional climber of lofty snow-peaks may be found speaking English as often as German, I cannot either affirm or deny. But, if such is the case, it will only strengthen our contention that the semi-professional physical training to which the English and Americans are addicted benefits the few at the expense of the many who most need it.

If the conclusion to which a careful examination of the case seems to point is really correct, the ideal athletic contest would be one between teams whose members were chosen from men originally of the weakest class. It may well be asked whether an argument in favor of such a system is not futile. We know that no one but the players themselves would take any interest in such games. Then why argue the point? We do not argue it further than to show that intercollegiate contests are worse than useless. If we admit that the policy which supports the system fails of its object because it stimulates effort where no stimulus is necessary, and discourages effort where it is needful, and if, on the other hand, the only reform that will lead to our end is so impracticable as to seem ridiculous, the conclusion is obvious. Physical development on the part of our students will be best promoted by entirely abandoning intercollegiate contests, and making games of strength a purely local and personal affair. In other words, we must train the body on the same system as we do the mind.

Having thus arranged, as we hope, a *modus vivendi* with Ajax by showing how his end can best be attained, let Minerva state her case. The development of intercollegiate athletics during the past twenty years has been so striking that the thoughtful man will inquire into the incentive that lies behind it. It may well be that, in the beginning, this came from a growing conviction of the benefits of physical training to intellectual workers. But it cannot be claimed that a rational conviction of this truth has been a factor in the present expansion of the system. To begin with the first agent: why does the vigorous and healthy student of Harvard or Yale join the athletic team of his insti-

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tution, and add to the labor of his studies the large outlay of brain and nerve power required by a course of physical training? Certainly not because he feels that he needs the exercise, for he can supply this in a much easier way and at much less expense to his daily comfort. With him, the motive is the laudable one of commanding the esteem of his fellows and exciting the admiration of the public. For the most part, the game is not a pleasure to him, but a severe strain, which he willingly undergoes in order to gain his end. He is probably among the ablest students of his class; but, if he devoted himself to purely intellectual improvement, he would have to wait long years before getting into the lime-light, while in the athletic team he finds himself there at once. If he is not received at home as was a winner in the Olympian games, he has at least the satisfaction of feeling that his friends and relatives take pride in the qualities he has displayed.

If interest in the contests were confined to students and their relatives, the actual situation would not have presented itself. Its important feature is the extraordinary public interest which the games now excite, and which may be fairly measured by the sums collected from gate-receipts and other sources, the total of which would suffice to pay an important part of the expenses of a university. The income from gate-receipts alone has been so great that the problem how to dispose of it could be solved only by incurring enormous outlays for expenses of all sorts. If we had here a measure of public interest in the physical improvement of students, the situation would at least show one bright side. But it may well be questioned whether this is the case, and whether the real incentive at play is not as old as history,—the love of witnessing a combat. Is it not the same impulse which gave rise to gladiatorial contests in ancient Rome, to the bull-fights of Spain, to the cock-fights of the English, and to the prize-fights of English and American pugilists; and which to-day collects a crowd around two dogs fighting in the street? Is it not that trait of our nature which leads to a personal squabble between two legislators in the parliament of any civilized country being cabled over the world with more promptness than a debate on the most important subjects? Let us not say that it is useless to contend against a trait so widely diffused. In spite of its universality, we all admit, in our sober moments, that the impulse is an

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ignoble one. We prohibit prize-fighting by law. A modern gentleman would be ashamed to join a crowd looking at a dog-fight. Whatever the interest he might feel in the contest, his conscience tells him that he can have no rational basis for a desire to witness the scene. The older and wiser he grows the more evident becomes the ignoble character of the impulse. We, descendants of the Puritans, should esteem as a compliment to our forebears rather than a slur upon them, Macaulay's borrowed apothegm—"they opposed bear-baiting not because it gave pain to the bear, but because it gave pleasure to the spectators." Their better nature clearly showed them that, apart from the question of cruelty, it was an unworthy trait of our nature which could find enjoyment in the spectacle. The intercollegiate football game gives an air of respectability to a spectacle which we should otherwise regard as undignified. A contest between two teams of professional football-players would be as interesting to witness as one between students. But the veneering of respectability would then be wanting.

Probably the class of thinkers who, while admitting the force of this argument, feel that it is useless to oppose the spirit of the age, may not be a small one. And yet, were we to carry this idea to its extreme, we should do away with one of the great functions of educational institutions—which is to improve the spirit of the age. There is a wide field between the policy of bringing the world at once up to our standards, and leaving it entirely to go its own way. Universities and other academic institutions, being organized to correct what is evil in human impulses and promote what is good, should not assume the position of even passive spectators of a movement which sets their own ideals at naught.

It must be clearly understood that, in all we have said, we keep in mind a comparison between two systems—one devoting itself, in the German fashion, to the comparatively uninteresting task of encouraging the healthy physical development of all students, and the other to the promotion of spectacular games. The difference between these two motives is one that we are bound to recognize in the general interest of morality. It is the difference between loving excellence for its own sake, and loving to excel others. It is like the difference between self-respect as an object in life, and the desire to win the respect and applause of others.

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But can we eliminate from the motives to physical training the desire to excel our fellows? In considering this question, let us demur at the outset that a negative answer would not mean that the present system must be supported. We have already shown that the latter does not yield the fruits we have a right to expect. We should therefore abandon it, even if another way could not be found. But we have only to study the facts of the case to show that the better motive is not only worthy to prevail, but may practically be made to prevail. We have only to substitute the man himself as the standard of comparison, instead of the fellow-man.

There still stands in a corner of the Harvard University grounds a small, low, old-fashioned brick building, offering in its proportions a striking contrast to the buildings of to-day. It was the first gymnasium erected for the use of Harvard students. In it those who aimed at increasing the physical strength took as much pleasure in noting their improvement every week as does the football-player of to-day in his contests. This continual gain, coupled with the real pleasure of physical activity, which perhaps many experienced there for the first time, was the sufficient motive to gain the full measure of physical energy attainable by the constitution of each individual student. We never know how interesting the simplest exercise may be unless we have had the experience. I never saw an outing more enjoyed than that of a poor widow of a Tyrolese schoolmaster, who once arranged a picnic for a small party on a slope of one of her native mountains. I could see nothing in it but cooking and eating a meal out-of-doors instead of in the house; but it gave her a pleasure and a distraction which lightened her labors for days to come. In the light of a modern athletic contest, the interest taken by the students of forty years ago in their exercises may seem quite childish. Who but a child could be amused, as students then were, by seeing his fellows lean backward and walk under a barrier slowly lowered day by day until it was little more than knee high? The youth who was looking forward to increasing the weight of his dumb-bells from 60 to 80 pounds, who could walk to the end of a vibrating spar without falling, and who was hoping soon to be able to mount up the peg-studded pole while hanging by his hands, were all interested by the sight of what the others could do in these various lines. It cannot be denied that all

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gained the greatest of the benefits that come from physical exercise; and, if we would secure the same advantage to our children, we can do it by inciting them to action on similar lines. Instead of each trying to excel his fellows, which he knows is vain unless he is one of the strongest of the class, each person must try to be stronger to-day than he was yesterday. Even if we cannot move every one by this motive, we shall certainly move more than we do under our present system.

Let us temper a little our admiration for the manly qualities displayed in an athletic contest, by recognizing the confusion between cause and effect which we find involved. Probably nearly all of our readers would share with the writer the pleasure which he would feel in seeing a son win a boat-race. But why? Because the winning made him stronger? No, but because winning proved him to be a strong man to begin with. Success was the effect, not the cause, of strength. The same remark will apply to the manly qualities displayed in an athletic game. Psychologists will tell us that it is very doubtful whether innate qualities can be improved in any great degree in this way. But, apart from this, as we are now in a critical mood, let us inquire whether the manly qualities at play in a contest are really those which the world most needs to-day and will need in the future.

It is a characteristic of human nature that the sentiments and ideas which we inherit from our ancestors may continue through many generations after they have ceased to be needed. It is of especial interest that such sentiments are strongest in the boy, and tend to diminish with age. In former times, cities, villages, nations and empires were so exposed to aggressions from their neighbors that not only their prosperity, but even the lives of their people, depended upon the prowess and courage of their fighting population. Hence arose an admiration for these qualities, which we may expect to continue, not only as long as war is permitted, but even after conditions are so improved that no one will ever be obliged to place himself voluntarily in danger for the benefit of his fellow-men. Every well-endowed boy of to-day admires the brave fighter as the highest type of humanity, and shows his budding patriotism by delighting in the battles which our soldiers have won. But, as he grows up, he is from time to time surprised to find social regulations at seeming variance with his ideas. He learns that the man who jumps off the

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Brooklyn Bridge, or risks life and limb otherwise than in the performance of the greatest public or private duty, instead of receiving the reward of a hero is haled before the courts, to be dealt with as an offender against the law. His traditional ideas of the qualities essential in a soldier include readiness to take offence and to engage in mortal combat with his personal enemy. He is therefore surprised when he finds that duelling is prohibited by the regulations governing modern armies, and that the officer of to-day need not be quick of temper to prove his courage. The writer was once told by a distinguished officer of the past generation that it was a disappointment to the average citizen when he first found that the naval officer of our time was an educated gentleman, who did not interlard his conversation with sea slang. As the boy grows to manhood, he finds that fear is strongest in his boyhood and that physical courage is the rule and not the exception among grown men.

In the same category with physical courage we may place readiness to engage in personal combat. The boy who possesses this quality has a decided advantage among his fellows. But, as he grows older, he finds that the requirements of social life render it an undesirable quality among grown men. The boy who is not ready to defend himself is liable to be imposed upon by his fellows. But the grown man trusts for his protection to public opinion and to the agents of the law; and, although the latter may not always be at hand when needed, it is not likely that an occasion will ever arise during his life in which he will have to maintain his rights in the manner employed by primitive mankind. How much soever he would be pleased to down a burglar, he might live through a score of lives without once enjoying the opportunity.

If the argument here submitted is sound, the wisest policy on the part of believers in physical training as a basis of intellectual efficiency is to discourage and, if possible, abolish that special form of intercollegiate contests which has assumed such striking proportions during the past ten years. We should not lose sight of the fact that the energy displayed in these contests is misdirected, and that a wise adaptation of means to ends requires athletic exercises to be a personal matter, in which each individual shall be interested in his own improvement rather than in his ability to outdo his fellows.

SIMON NEWCOMB.

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PHILIPPINE INDEPENDENCE—WHY?

BY JAMES H. BLOUNT, FORMERLY JUDGE OF FIRST INSTANCE OF THE PHILIPPINE ISLANDS.

THE author of this paper contributed, to the number of this REVIEW for January 18th last, an article concerning our Philippine problem entitled "Philippine Independence—When?" A definite plan for getting out of the Philippines soon and honorably was therein suggested as follows:

> "If three strong and able men, familiar with insular conditions, and still young enough to undertake the task — say, for instance, General Leonard Wood, of the Army; Judge Adam C. Carson, of the Philippine Supreme Court; and W. Morgan Shuster, Collector of Customs of the Archipelago; or three other men of like calibre—were told by a President of the United States, by authority of the Congress: 'Go out there and set up a respectable native government in ten years, and then come away,' they could and would do it, and that government would be a success; and one of the greatest moral victories in the annals of free government would have been written by the gentlemen concerned upon the pages of their country's history."

It is a significant fact that, despite the general and apparently chronic torpor into which public interest concerning Philippine affairs was supposed to have lapsed, the article cited attracted considerable attention from the American press. Here was an article, upon a subject of which the public were tired, written by an unknown person in whom the public were not interested. Yet it challenged the attention of the country, because the American people consider the Philippines a costly burden, a nuisance and a danger, and are determined to get rid of them so soon as may be honorably possible. It challenged attention, also, because the writer, after nearly six years' stay in the Islands (1899-1905)—the first two as an officer of the army that subjugated them, and the remainder as a United States Judge—had finally returned

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home with the conviction that we ought not to continue to hold the Islands indefinitely, and gave some reasons, not academical, but derived from his personal observations, for the opinion he expressed.*

The reasons then urged were of two kinds: first, those suggesting themselves when the subject is contemplated from the Oriental end of the line; second, those suggesting themselves at the American end. In discussing the former, the writer alluded to the most humiliating failure upon the part of the civil authorities, in the fall of 1904, to properly protect the lives and property of peaceably inclined people, in that they abstained from calling upon the regular army of the United States to suppress a bloody insurrection which was too serious to be handled by native constabulary. The failure to order out the troops was due to the fear that such action, if cabled to the United States, might, as General Otis's press censor used to say to the war correspondents in the early days, "have the American people by the ears"—that is to say, might hurt the Administration in the Presidential election then approaching by creating at home an impression that "the situation" as to public order was not "well in hand."

In justice to the civil authorities, it should be assumed that, in failing to call upon the military to quell the aforesaid outbreak, they believed that "the greatest good of the greatest number" of Filipinos demanded the retention of the Islands by the United States, and that the correct solution by the American people of this question of retention ought not to be jeopardized in the slightest degree, on the eve of the Presidential election, by using the iron hand of the regular army upon hostile natives engaged in killing friendly natives. What difference would a few natives, more or less, make in the long run, anyhow?

In justice, on the other hand, to the obscure victims of the aforesaid massacres, who perished by reason of this "greatest-

* Since the publication of Judge Blount's article in the number of the REVIEW for January 18th last, it has been reprinted three times, viz.:

(1) In pamphlet form, for free distribution, at the instance of Mr. Andrew Carnegie. Copies of the Carnegie reprint may be had upon application to the Filipino Progress Association, 150 Nassau Street, New York City.

(2) In the "Congressional Record" of February 12th, 1907 (pp. 2815–2818), at the instance of the Hon. James L. Slayden, of Texas, in the course of a speech in the House of Representatives.

(3) In "The Commoner" of April 19th, 1907, by the Hon. William J. Bryan, of Nebraska, editor and proprietor of that paper.

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good-of-the-greatest-number" theory, it is submitted that the first duty of a Government is to protect life and property, from day to day, as far as possible; and, in weighing the capacity of the Filipinos to conduct a government of their own, we should ask ourselves: "Would they kill any more of each other than we have killed, or allowed to be killed, of them?"

The great dead President, Mr. McKinley, in his letter of instructions to the Taft Commission, after quoting the concluding words of the articles of capitulation of the city of Manila, viz., "This city, its inhabitants . . . and its private property of all descriptions . . . are placed under the special safeguard of the faith and honor of the American army," added:

> "As high and sacred an obligation rests upon the Government of the United States to give protection for property and life . . . to all the people of the Philippine Islands. . . . I charge this Commission to labor for the full performance of this obligation which concerns the honor and conscience of their country."

No purpose is here entertained to detract from the high character and ability of the small group of distinguished men who, it is believed, were guided, in dealing with the Samar insurrection of 1904, by the belief that they were acting for the greatest good of the greatest number. But that maxim is too ruthless, too Napoleonic, in many of its possible applications, for a Republic safely to follow. After observing what he conceived to be a governmental application of it to the affairs of a very considerable portion of the Philippines, for some time prior to and up to November 8th, 1904, the writer left the vicinity of the Samar massacres on or about that date, bound for Manila, prostrated from overwork in trying to dispose properly of the cases of prisoners likely to die in overcrowded jails. He came to Manila believing that we ought to get out of the Philippines just as soon as any sort of fairly respectable native Government could be set up, whether modelled strictly after our own or not.

"He who comes into a Court of Equity should do so with clean hands." Are not we, as a nation, estopped from denying, before the great tribunal of history, that the Filipinos can conduct a Government which will afford adequate protection for human life, since our own hands are spattered with the blood of innocent people whose lives we could have saved, but did not? Is it not pharisaical for us to claim that a native Government would entail

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more unnecessary sacrifice of life *per annum* than the total of what we have *committed* and *permitted?* Should we not cast out the beam from our own eye before attempting to pluck the mote from the eye of "our little brown brother"? Is not the real question, "Can we, in all good conscience, continue to hold the Philippines?" rather than, "Can we honorably turn them loose?"

The reproach of what has happened belongs more or less to all the people of the United States. It demonstrated to the writer beyond a reasonable doubt that a Republic like ours should not colonize, that, as stated in the previous article: "The governing of the Philippines by their supposed friends from the antipodes has been not unlike a game of battledore and shuttlecock between rival political creeds at home, in which the unfortunate inhabitants have been the shuttlecock."

This paper is written in the earnest hope of aiding in convincing a sufficient number of the leading men of both the great political parties that we ought to retire from the Philippines as soon as a decent native Government can be gotten under way.

Everybody in the Army who was in the Philippines at the time knows that the regular troops ought to have been ordered to suppress the Samar insurrection of 1904 long before November 8th, instead of some time afterwards, and that meantime the insurrection spread like a prairie fire and did irreparable and incalculable damage. But concerning such matters a true soldier, of course, is silent, both from duty and from interest—from duty, because he must abide the course taken by his superior officers, the Secretary of War and the President; and from interest, because, if criticisms by him of the War Department reach that Department, his chances of advancement will necessarily be less than those of other ambitious men who have the good sense to hold their peace.

The difficulty which inevitably presents itself to a Republic, like ours, in endeavoring to give a "square deal" to colonial subjects living in a remote part of the world, thus becomes apparent. In a Government by the people, the people should be able to get at all the facts concerning all the issues submitted to them in a political campaign. When a Government by the people starts out to colonize in distant lands, the main body of the evidence they will get, calculated to throw light upon the question of the wisdom and justice of continuing the experiment, will

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of necessity come through official sources—that is, from officials of the party which, being in power, seeks to continue itself in power—and will therefore be one-sided, *ex parte,* testimony. No matter how high the character of the responsible heads of such colonial government, they will "let nothing go that will hurt the Administration."

Such are some of the aspects of the problem, when it is studied from the point of view one gets in the Philippines. "Lest we forget" the condition to which Congress has brought the Filipinos by refusing to substantially reduce the tariff on Philippine products brought to the United States, let us now consider that condition and its significance.

The question of the welfare of the Filipinos is, and always will be, a "side-issue" with the American people. The most famous character of contemporary American fiction, "Misther Dooley," once said to his friend Mr. Hennessy upon this subject: "Befure the Spanish Warr, Hennessy—and it isn't very different since—the American payple didn't know, and didn't care, whether the Philippines wuz islands or a brand of canned gudes." But a greater than Dooley—President Lincoln—gave utterance, in a different connection, to the eternal truth: "A people who are indifferent to the rights of others cannot, under a just God, long retain their own."

Said the Manila Chamber of Commerce to the Taft party in August, 1905: "The country is in a state of financial collapse."*

Said former Governor-General Ide, in November, 1906:†

"By annexation we killed the Spanish market for Philippine sugar and tobacco, and our tariff shuts these products from the United States market, and to-day both these, the most important in the Islands, are practically prostrated."

Yet men whose views ought to be helpful, will, in the face of such evidence, blandly and blindly say:

"Our occupation has increased the prosperity of the Islands as never before."‡

The intense and universal desire of the Filipinos for Independence was dealt with at length in this REVIEW for January 18th last. Very positive opinions on that subject by Congress-

* Senator Newlands, NORTH AMERICAN REVIEW, December, 1905.
† New York "Independent," November 22nd, 1906.
‡ "New Haven Palladium."

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man Parsons of New York, by Senators Dubois and Newlands, all of the Taft party, and by Captain Moss, of General Corbin's staff, were there set forth. But let us bear always in mind, especially when Japanese or other war clouds lower, what the Senator last above named refers to significantly as:

"The strategic mistake of having possessions occupied by unwilling subjects so far removed from our base—impossible of defence should the time come in the Orient when we may be beset by foes outside the Islands and *by insurrectos within*";

and his reminder that:

"The outbreak of Cuba against Spain was largely due to economic distress caused by the low price of sugar."*

As Brigadier-General W. H. Carter suggests, in a fine spirit of judicial fairness, in the number of the REVIEW for February 15th:

"Loyalty to the Government should not be expected of any population which, however erroneously, believes itself deprived of equal rights with others living under the same flag."

Says Senator Newlands:

"There can be no permanent friendliness between the Filipinos and the Americans."†

Says Senator Dubois:

"There is no intimacy and no sympathy between the Americans who are in the islands and the natives. . . . They do not regard them as a factor in the future of the country. . . . The natives hate us cordially, and unless some radical change can be brought about, the hatred will grow more and more intense."‡

One American observer expresses the feeling of the Americans in the Islands thus:

"When we have taught them . . . we shall set them free. . . . And yet, when the American looks about him at all the improvements . . . there is a certain feeling of reluctance to hand over the fruits."§

Cannot the editor of the "Christian Advocate," who did me the honor to review at length the previous article concerning the Philippines, and was even kind enough to characterize it as "illuminating," perceive how certain it is that the Filipinos un-

* Senator Newlands, NORTH AMERICAN REVIEW, December, 1905.
† NORTH AMERICAN REVIEW, December, 1905.
‡ New York "Tribune," December 17th, 1905.
§ B. K. Daniels, "World's Work," September, 1905.

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derstand this arrogant attitude of American business men, and suspect that there must be some ground for it? The Filipino is told by us that we expect to remain with him indefinitely. Is it not natural for him, in view of this attitude of Americans out there, to believe that our real purpose is to remain with him permanently; and will he not continue to believe so, unless we make a specific disclaimer of any intention permanently to exercise sovereignty over his country, and give him a definite promise of independence?

But let us cease for the moment to criticise the Congress for its sins of omission and commission against these Oriental subjects, and consider a reason, more elemental than taxation without representation and unjust tariffs, for the unpleasant but undeniable fact that the Filipinos like us infinitely less than they did the Spaniards. What Mr. Roosevelt said in 1889 in his "Winning of the West," concerning the French of the Ohio Valley before 1776, in regard to their cordial social relations with the natives, is true of all Latin races always under like circumstances, and suggests another strong reason why the Spaniards were liked in the Philippines far better than are their successors in sovereignty:

"They were not trammelled by the queer pride which makes a man of English stock unwilling to make a red-skinned woman his wife, though anxious enough to make her his concubine."*

Men of English stock have changed but little in the matter of race instinct since 1776. Yet among men to whom the country looks for suggestion and the moulding of public opinion, we sometimes find such utter misapprehension of conditions in the Philippines that only unpleasant reading like the above will give them pause. Said the "Rochester Democrat-Chronicle" last July:

"The industrial and business classes, those who desire peace and order . . . are not eager for independence. On the contrary, they have uttered earnest protests," etc.

The "Washington Star" asks: "Has Judge Blount learned no lesson from Cuba?" The answer to this question is suggested by the foregoing demonstration that a leading daily newspaper of the State of New York is totally in the dark about the Philippines, whereas it never could be so about Cuban affairs.

* Volume I, p. 41.

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Whether Cuba, and her ugly race problem, ought to be annexed or not, she lies in the Western Hemisphere, right at our door, so that the afternoon papers can acquaint us with what happens each morning, and public opinion can operate as it did on the life-insurance companies. Gibbon said, somewhere, that "remoteness softens the cries of distress." As to every great public question, with the exception of the Philippines, the American voter can form a *first-hand* opinion, according to the spirit and genius, the vital principle, of our institutions. As to the Philippines, he must rely upon *ex parte* information from the party in power seeking to continue in power. Besides, we owe Cuba a duty under the Monroe Doctrine.

Furthermore, if we forbid European Powers to colonize in the Western Hemisphere, it follows, as a corollary, that we should cease to colonize in the Eastern Hemisphere. We should be warned by the decline and fall of the Roman Empire — due, largely, as the greatest of all historians tells, to the failure to follow the advice contained in Augustus Cæsar's will, which he therein bequeathed, as a valuable legacy to his successors, viz., that they should "confine the Empire within those limits which nature seemed to have fixed as its natural bulwarks and boundaries."

In February, 1902, Judge Taft said to the Senate Committee on Philippine Affairs, with that good-humored tolerance of criticism which comes only from genuine and entire confidence in the soundness of one's views: "I have been called the Mark Tapley of this Philippine business." After something over three years more of trying to administer the affairs of those remote wards, in a way at once just to them and consistent with the fundamental principles of our Government, we find him admitting at Washington in May, 1905,* that "we blundered into colonization."

The "trade-expansion" argument boldly presented by Senator Lodge to the Republican National Convention of 1900—"We make no hypocritical pretence of being interested in the Philippines solely on account of others. . . . We believe in trade expansion"—was thus recognized as a delusion and a snare. It had become evident to all that the Philippines would not pay.

* Address before National Geographical Society; see "National Geographic Magazine," August, 1905.

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About the same time, Mr. J. J. Hill, of the Great Northern Railway, who also controls the steamship company of the same name which connects with the railway at Seattle, changed the Oriental terminus of his steamships from Manila to Hong-Kong, because "it did not pay to stop at Manila."

In June, 1905, or thereabouts, the "Washington Post" was saying, substantially, with commendable, if cynical, honesty, that all this talk about "benevolent assimilation" was the rankest casuistry, and that we took the Philippines because we believed they would pay; and on November 2nd, 1906, we find it using this language: "An honorable exit from Oriental sovereignty is the almost universal wish of the people of the United States."

The Congress of the United States has invariably turned a deaf ear to the appeals of the Administration concerning the extreme economical distress to which the Filipinos have been reduced by the Dingley Tariff. Time and again the several Governors-General, the Secretary of War and the President have urged that the tariff on Philippine sugar and tobacco imported into the United States should be reduced to 25 per cent. of the Dingley Tariff, and as often have the measures introduced for that benevolent purpose been killed or died in committee-room at Washington. Why? Because the Philippines are not a State of the American Union and never will be—and ought not to be—and therefore have not, and never will have, representatives in Congress, as have all other people living under the protection of the American flag and all other interests affected by the legislation of the American Congress. So long as we retain them, they will continue to suffer in one way or another from taxation without representation, or from the enactment or defeat of laws of one sort or another at the instance of special interests at home. If the administration of President Roosevelt, with all its unprecedented strength with the people, cannot get through Congress tariff legislation opening to Philippine planters of sugar-cane and tobacco an avenue of escape from the financial drought which at present afflicts them, is it not the duty of his great War Secretary to cease to block the way of Philippine Independence?

Sugar-cane and tobacco are to the Philippines what cotton is to the South. And in the South, as the reader is doubtless aware, when the price of cotton is depressed, money "tightens," merchants fail, banks tremble and gloom pervades every household.

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The Administration will, no doubt, continue the fight at the next session of Congress. If it succeeds, we shall at last have done something for the Filipino, at least so far as regards his material welfare, but incidentally we shall have lessened incalculably the chances of ultimate Philippine Independence.

Secretary Taft stated the case for the Filipino people, early in 1905, as follows:

"I sincerely hope that next year Congress will reduce the tariff to nothing on all goods produced in the Philippine Islands, except tobacco and sugar, and reduce that to 25 per cent., merely to justify our putting a duty in the Philippines against you until 1909, in order that the Government may be supported and not lose that revenue until that time. And then, when 1909 comes and we are released from the necessity, under the treaty of Paris, of giving the same privileges to Spain as to the United States, then we can have complete free trade between the Islands and America."*

To this Senator Newlands replies:

"Such a proposition involves the closed door in the Philippines at a time when we are strenuously urging the open door in China, Manchuria and Korea. This is both wrong and impolitic—wrong, because consistency is required of nations as well as of individuals; and impolitic, because it will give Japan and China an excuse for securing favored arrangements in the Orient, which will exclude our products. If we get the monopoly of imports into the Philippines, it would not compensate for the losses which we would sustain in the rest of the Orient by the assertion of this policy. If we refuse equal opportunities for Japanese trade, in the Philippines, how can we insist upon equal opportunities with Japan in Manchuria and Korea?"†

Which of these views will prevail? In any event, does not the irreconcilable conflict between the interests of the guardian and those of the ward make it our duty to relinquish the guardianship, when it is hardly conceivable that the ward could be any worse off if left to himself?

According to a very able, patient and interesting presentation of our Oriental expenditures, by the Washington correspondent of the New York "Evening Post," in the issue of that paper for March 6th last, the cost of the Philippine government to the United States Treasury, since the close of the fiscal year ending June 30th, 1898, has been more than $300,000,000. How little need of a Railroad-Rate Bill there would have been, had that sum

* "National Geographic Magazine," August, 1905.
† NORTH AMERICAN REVIEW, December, 1905.

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been put into the improvement of American Rivers and Harbors and interior waterways, instead of being worse than wasted upon this South Sea Bubble of ours.

The article in the "Post," to which allusion has just been made, states a fact which it is very probable that few people in the United States know, but which is of the first importance, viz.: that on October 25th, 1904, at Newark, New Jersey, Secretary Taft himself admitted that the cost of the Islands to us up to that date had been more than $200,000,000. The cost of the Philippine government to the Filipino people is so enormous that the Secretary of War thought proper to answer a criticism to that effect by a British writer on colonial government. In explaining why a simpler and less expensive form of government was not adopted, the present elaborately articulated governmental structure was thus justified: "It adds to the expense, and it does not give them so good a government." "But what we are trying to do is to teach these people by object-lessons" how to run a government for themselves—instead of giving them a chance to practise the art of responsible government—which is as manifest error as if you undertook to teach a boy how to ride a bicycle by letting him watch you ride. The Secretary then goes on to say:

> "It is perfectly true that that government there could be much more efficient if we put an American in charge of each province, and made him absolute ruler there. It would not be any trouble to do it at all. We would have less taxes, the work would be attended to with more care, and, on the whole, for the next ten or fifteen years it is probable that the people would be in better condition."

Why not, then, make the condition of the people better at once, in the way indicated, or at least along those general lines, and leave a little of the future to the Lord? The answer is:

> "They would not have any responsibility about the government. They would not be subject to scolding at every mouth by the officers above them."

It is only the very general disposition on the part of our people to consider Secretary Taft well-nigh infallible—a mistake due to his well-known courage, ability, kindliness and tact—which enables him to keep the present generation of Filipinos in poverty and want, in order that their posterity may, in the fulness of time, "secure the blessings of liberty."

Half of the seven and one-half millions of people in the

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Philippines live on the island of Luzon. The northern half of Luzon, that part lying above the Pasig River, at whose mouth Manila is, can be gotten ready within twelve months' time for such a government as New Mexico now has—an ordinary Territorial form of government, entirely autonomous within itself, by a man like the Hon. George Currie, formerly Governor of Isabela Province in Luzon, later Governor of Samar, and more recently appointed Governor of New Mexico. There is almost immediately available material for at least three such Territories in the northern half of Luzon, viz.: (1) The Ilocano country (North Ilcoos, South Ilcoos and La Union), containing about half a million people; (2) The Cagayan valley, containing nearly a quarter of a million; (3) The Railroad and Rio Grande country (the country traversed by the Manila and Dagupan Railroad, and drained by the Rio Grande de Pampamga, consisting of five provinces, to wit, Bulacan, Pampamga, Pangasinan, Tarlac and Nueva Ecija), containing about a million and a quarter. If the inhabitants of these three regions were told by a man whom they liked and would believe, as they would Currie, that they were to have autonomous government like one of the Western Territories of the United States, at the very earliest possible moment, and urged to get ready for it, they could and would, under his guidance. We would get a cooperation from those people we do not now get and never will get, so long as we keep them in uncertainty as to what we are going to do with them. If next year we should formally disclaim intention to retain the islands permanently, and set to work to create autonomous Territories destined ultimately to be States of a Federated Philippine Republic, whenever fit, we would soon see the way out of this tangle, and behold the beginning of the end of it.

The "New York Times," while insisting that the Filipinos are unfit to govern themselves, very frankly admits that "our administration of the Philippines has convinced . . . all mankind of our unfitness to govern them," and it adds:

"Having taken them, we shall all be delighted with any possible and honorable method of getting rid of what we have shown we do not know how to administer to our own satisfaction or to that of any party in interest. The American people would hail the discovery of a decent 'way out.' But they will continue to decline to recognize as such a way the path indicated by Mr. Bryan and Judge Blount of turning the Filipinos loose upon mankind [mark the next words], with the guarantee

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of the United States of their Independence against all comers, and with a like guarantee against their abuse of their Independence, amounting to an assumption by us of all international claims for damages against the Filipino Republic."

If the editor of the "Times" will read again the article to which the above is part of his reply, he will see that no such guarantee was proposed, but only "a treaty with the great nations, securing the neutralization of the Islands, and the recognition of their independence whenever the same shall be granted to them by the United States." This is nothing more than was done by the great Powers of Europe, in the first half of the nineteenth century, with regard to Switzerland and Belgium. It will be remembered that, during the Franco-Prussian War of 1870, England served notice on both parties to the conflict that, if either attempted to violate the territorial integrity of Belgium, she would join forces with the other. If so requested by the Congress, President Roosevelt could and doubtless would negotiate such a treaty. It would be in harmony both with his own views and with those of all friends of progress throughout the world in this wonderful and hopeful age, for it would reduce by that much the possible area of war.

JAMES H. BLOUNT.

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THE FICTION OF LEONARD MERRICK.

BY W. D. HOWELLS.

ANGLO-SAXON fiction, either in its English or in its American condition, is not so rich in form that one who feels its penury can pass any exception by, and not dread coming to actual want. A keen, perhaps a quivering, sense of this, was what made me, in my first acquaintance with the novels of Mr. Leonard Merrick, resolve to do my best to share with the public my pleasure in their singular shapeliness. Singular; for, when you have named Jane Austen, whom shall you name next for this excellence in the English condition of our fiction; or, in the American condition, when you have named Hawthorne, whom shall you name next? No doubt, a great many writers of short stories; but here it is a question of novels, and not of short stories. In these, it is rather difficult not to have form; in those, it is so difficult that I can think of no recent fictionist of his nation who can quite match with Mr. Merrick in that excellence. This will seem great praise, possibly too great, to the few who have a sense of such excellence; but it will probably be without real meaning to most, though our public might very well enjoy form if it could once be made to imagine it. In order to this end, we should have first to define what form was, but form is one of those elusive things which you can feel much better than you can say; to define it would be like defining charm in a woman, or poetry in a verse. Possibly, in order to enforce my point, I should have to bid the reader take almost any novel of Mr. Merrick's and read it; for then he would know what form is. Possibly, this is the conclusion to which I must come now, but I do not deny that this would be what is called "begging the question."

As to the world which this excellent form embodies, it may be said, first, that every writer of fiction creates the world where

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his characters live. Of course, if he is an artist, it is vital to him to believe that he is representing the world in which he himself lives; and in a certain measure he is doing so, but he is always giving their habitat stricter limits than his own. One of the conditions of every art is that its created world must be a microcosm; even if it is not avowedly a fragment, the portrait it paints of life is a miniature where everything but the essentials are left out. If its effects are wisely meditated, it will sometimes show that the essentials are the little things and not the large things. The scene does not matter; the quality or station of the actors in it does not count; nothing matters or counts but the effect of reality. Before Ibsen became the immeasurable accomplished fact that he now is, many people supposed that his work was insignificant, because he depicted a provincial civilization. They wanted, in order to a sense of magnitude in what they saw, to have the scene pass in some great capital, and to have titled or fashionable figures in the action, so that they could be sure they were having their money's worth in the associations which have so long lent dignity to life in literature. In a small Norwegian town, with the company of Norwegian middle and lower class people, they felt that an indignity had been offered them. Why should they put on evening dress to go and see a thing of that kind, though it were touched to issues beyond Shakespeare? But now we hear nothing of the provinciality of Ibsen, because Ibsen is universally owned to be so great that nothing he dealt with can be accused of meanness, without fear in the accuser of being thought mean himself. It has come to no such pass yet with Mr. Merrick, however; and therefore any one may still say, without dread of such a consequence, that it is a very narrow world he deals with, and of events so few that it is wonderful how continually he provokes the reader's curiosity and holds his interest.

It is a world much remoter from Philistine sympathy than the Philistine world that Ibsen deals with; but, for the young and kind, or for the old and wise, it is a world which will always have a glamour, will be misted in an illusion such as wraps the persons whom its people are engaged in representing, either in the novel or in the theatre. In other terms, and I hope simpler terms, his story is commonly the story of obscure talent struggling to the light in those very uncertain avenues to distinction

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and prosperity; and he contrives to vary it only by the different phases of their failure or sucess, which is always the same sort of failure and success. I do not know why the events should be of more appreciable human concern than comparable events in the lives of rising or falling painters, sculptors and architects, who should equally appeal in their like quality of artists. But it is certain that we somehow feel an enchantment in the career of the artists who create characters in books, or represent them on the boards, which we do not feel in the careers of those other artists. It may be that it is because we live longer with their creations or representations, and therefore are better acquaintance or closer friends with the creators. You cannot linger two or three days on the details of a picture or a statue or a building, as you can on those of a novel, or even three hours, as you can on those of a play, and you cannot know them so well that you long to know the author or actor, and attribute to him all sorts of personal interest, which perhaps experience would not realize. In any case, it is certain that, since fiction ceased to concern itself solely with kings and princes, or even with the nobility and gentry, it has found nothing of such sovereign effect with the reader as the aspirations and adventures of people, the younger the people the better, trying to get past the publisher or the manager into the light of the public square. These at present share the sort of pull which the pirate and the robber, the seducer and the seduced, the pickpocket and the pauper, the bankrupt, the rightful heir, the good and the bad trades-unionist, the muscular Christian, the burglar and the detective, all once enjoyed in turn, and now enjoy no longer, at least with the polite reader; and it ought to be fortunate for Mr. Leonard Merrick that his novels are mainly concerned with them in the hour of their supreme attractiveness. I have, of course, no belief that Mr. Merrick chose them because of their pull; it is much more probable that, in the strange way these things come about, he was chosen by them because of his personal acquaintance with their experiences. It cannot be any harm to cast upon a study of his fiction the light of the fact that he has himself been an actor and is an author, and it is scarcely impertinent to conjecture that the material of his fiction, out of which he has shaped its persons and events, is employed at first hand. A much more important fact is that he is always and instinctively artist enough

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to employ it for the stuff it is, and that he has not attempted, so far as I can make out, to pass off any clay image of his fabric for a statue of pure gold, or even of gilded bronze. No squalor of that world of his is blinked, and we learn to trust him, not perhaps implicitly, for a faithful report of the world he knows so well, but implicitly enough, because he seems to have no question as to his function in regard to it. He is quite as honest as a Latin and a Slav would be in his place, and never as dishonest as another Anglo-Saxon might be.

Very probably his public would have been more regardful of him if he had been more regardful of his public; for, although his books have been from the first recognized for their mastery, they have not even yet, though he has been writing them ten or fifteen years, been any one of them a popular success. To be a popular success, a book must have successful people in it, and Mr. Merrick's books have either failures in them, or only the successes of heroes and heroines of conscience. Even the successes of these are not spectacular; they are slight, pale, doubtful triumphs, such as we see our own to be when we examine them by the light of our merit. They are pieces of good fortune, mercies, effects of what used to be called "the grace of God"; and that is not the sort of thing which the public buys novels for. It is true that they interest, and with such a grip of the heart as only makes them the more painful; but they are not always convincing with the mind. You ask yourself whether such a man or such a woman would have done so and so, though you have suffered with them to the event with a feeling of their reality which does not allow of a doubt as to the line of facts tending to the event. Would Heriot, in "One Man's View," have taken Mamie back after she had left him to live with another man? Would Cynthia, in "A Daughter of the Philistines," have forgiven her husband when he owned his unfaithfulness? Would Dr. Kennard, "The Man who was Good," have perceived something of greater force than the right to the love of Mary Brennan which his goodness had given him, when he saw the dying woman's instinctive joy in the sight of the man who had wronged her, but whom she loved?

Mr. Merrick might answer that the event would depend upon whether the love was real love or not. But what is real love? The brute lure or the human affection? He is not so much in the

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bonds of superstition concerning passion as most novelists, and therefore he is not of the inferior novelists; he ranks himself with the great ones in that. He has the courage to own that certain veritable passions die long before those who have known them are dead. Apparently, he has seen this happen in the world among real men and women, and he portrays the fact as he has seen it happen. His fidelity cannot recommend him to the "world that loves a lover" so much that it will not allow that he can ever cease to be a lover; but it ought to make him friends with the few who love truth better even than lovers. At any rate, it is the event in several of his books, in perhaps the best of them, though sometimes he sacrifices to the false god also, and has lovers go on loving with a constancy which ought to have made him a wider public than I am afraid he has.

Of the two arch-enemies of love, prosperity and adversity, he makes an oftener study of adversity. There is a great deal of grim adversity in his books, which sometimes remains adversity to the end, but also sometimes puts off its frown. It is the more depressing when it becomes or remains the atmosphere of that ambition which seeks fruition in the successes of the theatre. If we are to believe him, and somehow Mr. Merrick mostly makes you believe him, the poor creatures, usually poor pretty creatures, who are trying to get upon the stage, are almost without number, and certainly outnumber the struggling journalists and authors a hundred to one. The spectacles of their humility and humiliation, of their meek endeavors and cruel defeats, are of such frequent recurrence in his novels and tales that, after a little knowledge of them, one approaches the scene with an expectation of heartache through which nothing short of the mastery dealing with them would support the reader. In the monotony of the event, it is most remarkable how he distinguishes and characterizes the different children of adversity, especially the daughters. They are commonly alike in their adversity, but they are individual in their way of experiencing it. In fact, in an age of intensely feminized fiction, he is one of the first of those who know how to catch the likenesses, to the last fleeting expression, of women; and especially of the women of the theatre. Probably, these are not essentially different from other women, but they have an evolution through their environment which no one else seems to have studied so surpassingly well. Sometimes they are good

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women and sometimes they are bad, but they are so from a temperament differently affected by their errant and public life, their starved or surfeited vanity, their craze for change and variety, and they keep a simplicity, a singleness, in their selfishness and depravity, such as differences them from women bred amidst the artificialities of the world on the other side of the footlights. It would be easy to name a score of them from his pages, but it is sufficient to name Blanche Ellerton in the "Actor Manager" as a supreme type. Nature meant her for the theatre, but Mr. Merrick is also very successful with another sort of actress, equally gifted, but meant by temperament for the home as well as the theatre, like the heroine in "When Love Flies out of the Window." That is, perhaps, the more frequent type, perhaps because adversity, more or less marked, prevails in the lives of most actresses, rather than prosperity, and keeps them more normally women.

The charming woman who is primarily wife and mother is not less possible in the theatre than out of it, but out of it Mr. Merrick has hardly caught a truer likeness, or a lovelier, than Cynthia in "A Daughter of the Philistines." She is none the less lovely because she is so perfectly the creature of her environment, which it was not necessary that she share the vulgarity of her family in order to be of. She was probably as much mystified that her husband, after his first brilliant success of estimation, should have no other success as an author, as her father and mother were, but she could not vulgarly hold him responsible for it, or expect him to repeat it, because, no matter what her origin was, she was not vulgar, and they were. Secretly we feel that too much is put upon her when her husband is untrue to her, when he intrigues with the fashionable literary adventuress, and writes the stories under her name for which she salaries him; that part of the affair is altogether so unhandsome that Cynthia might have refused to forgive him with small grief to the fair-minded reader, and with rather more conviction than the actual ending of the story brings. We do not like to think it, but it seems to us that in Cynthia's forgiveness Mr. Merrick was playing to that indiscriminate populace which above all things desires a good ending.

The populace have a right to good endings, but not from everybody; they who love probability better have also their rights,

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and it must be owned that Mr. Merrick, doubtless to his hurt, is usually more mindful of these. An excellent instance of his regard is the strange story called "Quaint Companions," which is the story of the absolutely vulgar and beautiful English girl who marries a black singer. The thing would be impossible in our conditions, but apparently not impossible in the English conditions, and at any rate you feel that it happened as the author says it did. On the woman's side it is a marriage for money, and on the man's for such love as a merely sensuous, merely artistic being of another race, an inferior race, can feel for a woman who is not only very beautiful, but is a beautiful white woman. He is a very great artist; you are made to feel that so distinctly that, when you are told of his singing, you can almost hear him sing. He has also a clear intelligence concerning himself and his love for her, but the heart of his personal, and perhaps his ethnical, mystery is imparted in the brief aside which tells us that all his life he has never denied himself, though most things in life, which other men prize, have been denied him. To have the best of them now, in the possession of a beautiful white woman for his wife, he is willing to be her dog, her slave, and in her vulgar shame she is willing to make him so. The situation is not less than tremendously realized, but in the reader it requires something of the author's courage to realize it. The secondary situation evolves itself after the singer's death, when his widow is left, not so rich as she had lived, with her white son by her first marriage and her mulatto son by her second, adoring the first and coldly enduring the second. The mulatto turns out a poet of real gift, and his tragedy is to fall in love by letter and by picture with a beautiful white girl. But the picture is that of the sister of the girl who writes to him, and who is a little deformed painter. They meet and forgive each other, and so far the story, which has gone so ill, ends well.

The sensitive reader feels the mechanism in the conclusion, but there is no perceptible mechanism in the story of "The Actor Manager," which is the best of Mr. Merrick's stories, so far as I know them. At all moments of it you feel that it happened, and that the people in it are alive, with a life of human probabilities beyond it. I can recall no English novel in which the study of temperament and character is carried farther or deeper, allowing for what the people are, and there is not a false

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or mistaken line or color in it. For anything to equal it, we must go to the Slavs, in such triumphs of their naturalness as Tourguénief's "Smoke," or the society passage of Tolstoy's "War and Peace." The French stories are conventional and mechanical in their naturalism beside it; perhaps a Spaniard like Galdós has done work of equal fineness. It is not alone in Oliphant Royce, with the stress of his hereditary conscience, or in Blanche Ellerton, depraved both by her artistry and by her ambition, that the author convinces; Otho Fairbairn, who becomes the "scoundrel" whom Blanche not less deliberately than hysterically makes him for his money, and Alma King, who is as good an artist as Blanche and yet a good woman, and Blanche's mother whose sentimental novelettes support her contemptuous husband in the production of his real but unsalable masterpieces, and Blanche's plain sister with her famine for a little love, a little admiration from men, are all in their several ways wonderfully lifelike. The theatre itself, which began as a theatre of art, and ended as a theatre of profit, has almost a human appeal in its tragedy, as if it were a sentient organism, with a heart to be broken and a soul to be lost. Nobody who is not inevitably bad is very bad; the world is the world in which we live.

Why, then, is not this masterly novelist a master universally recognized and accepted? That is something I have asked myself more than once, especially in reading the criticisms of his several books, not one of which has lacked the praise of a critic qualified to carry conviction of its merit. Perhaps the secret is that the stories are almost always very unhappy. There is no consolation in their tragedy; they do not even "raise a noble terror," such as was once the supposed business of tragedy. Upon the whole, they leave you feeling mean, feeling retroactively capable of the shabby things which have been done in them. Another secret may be that, when the poverty which haunts them is relieved in this case or that, you are left with the sense of the vast poverty still remaining in the world. If a struggler is given a chance to get his breath, the great struggle of life goes on. Yet another secret may be that there is no fine world, no great world, in the books; we scarcely recall a person of title in any of them, and people who like to associate with rich or noble persons, when they are "taken out of themselves," have not so much as the company of one high-born villain, or corrupt *grande dame*. Apparently,

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the glamour of the theatre, of authorship, though undeniable, is not potent enough for the general public. Yet it seems a pity for the general public that it should not read Mr. Merrick's novels; for, though the honest reviewer would wish to guard the younger reader from knowledge of some of their facts, he would, in proportion to his honesty, wish to affirm the conscience with which the evil of these facts is moralized by their rarely faltering art.

W. D. HOWELLS.

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PERSONAL IMMORTALITY IN THE LIGHT OF RECENT SCIENCE.

BY THE REV. DONALD SAGE MACKAY, D.D.

THE late Frederick W. H. Myers, whose two massive volumes on "The Immortality of the Soul" reflect the minuteness of his researches, made the assertion shortly before his death that, "within a century, the scientific proof of personal immortality would be so strong that no reasonable man would question it." To that prediction not many persons, least of all men of science, would assent. The hope of immortality will never be more than a hope, and faith in it must rest rather in the region of the affections, than in that of the intellect. The element of mystery is not only a vital part of religion, it belongs to the discipline of character. If the certainty of the future life were revealed so clearly and definitely that doubt would be impossible, that knowledge would not only cheapen, but degrade, the nobler side of life. Affection itself would become coarse and vulgar, if the immortality of each individual were lifted out of the region of reverent faith into that of demonstrated fact.

On the other hand, no one who studies, however superficially, the current tendencies of scientific research, can be blind to a profound change which, within quite recent years, has come over the temper of science in reference to the question of the immortality of the soul. With the first shock, which Darwin's "Origin of Species" produced on its appearance in 1859, the evolutionary hypothesis seemed to sweep away every scintilla of scientific evidence for the separate existence of the soul. One remembers, in this connection, Darwin's own words, quoted in one of his published letters, which express pretty accurately the scientific attitude of his day. "As for me, I am an old

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man and am content to remain an agnostic. But, amongst a mass of contradictory evidence, I see no basis for belief in a future existence." The inevitable note of depression which this temper produced finds constant utterance in the great writers of the latter half of last century. None is more characteristic than George Eliot. The undercurrent of an almost resentful despair runs through her later writings like a stream of Stygian darkness. "I remember," writes Mr. F. W. H. Myers, "how at Cambridge I walked with her once in the Fellow's Garden of Trinity, on an evening of rainy May, and she stirred somewhat beyond her wont; and, taking as her text the three words which have been used so often as the inspiring trumpet-calls of men,—the words 'God,' 'Immortality,' 'Duty,'—pronounced with terrible earnestness, how inconceivable was the first, how unbelievable was the second, and how peremptory and absolute the third. Never, perhaps, had sterner accents affirmed the sovereignty of impersonal and unrecompensing law. I listened, and night fell; her grave, majestic countenance turned towards me like a Sibyl's in the gloom; it was as though she withdrew from my grasp, one by one, the two scrolls of promise, and left me the third scroll only, awful with an inevitable fate." For many of the most thoughtful minds in that period, belief in a future life was little more than an anxious wish or a vague perhaps.

But to-day a new voice is speaking in science. As the deeper facts of existence are being traced in ways unknown in an earlier day, the man of science now tells us that there is no scientific proof of the impossibility of life after death. The science of to-day does not undertake to prove immortality, but neither does she deny it. With the newer light of recent research before her, she goes thus far at least and says: "Scientifically, the doctrine of immortality is not an impossible delusion." Huxley, for example, in one of his later essays has this to say: "If the belief in immortality is essential to morality, physical science has nothing to say against the probability of that doctrine. It [physical science] effectually closes the mouths of those who pretend to refute immortality by objections deduced from merely physical data." This attitude of Huxley has found even more distinctive affirmation in recent years from such men of scientific attainment as Sir Oliver Lodge, John Fiske, Professors James

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and Münsterberg of Harvard—all of whom have written sympathetically and hopefully of immortality, not from the standpoint of the Christian believer, but from that of the unbiassed scientist.

Let us briefly trace the trend of this growing sympathy on the part of science, within the last few years, towards belief in a future existence for the individual. It is itself a beautiful illustration of the process of evolution.

Sixty years ago, an English scientist, by a very simple experiment, made a discovery which Professor Huxley himself described as the greatest of all discoveries of the nineteenth century. The experiment was this: By letting drop a weight of 772.55 pounds one foot in a body of water, Dr. Joule found that the temperature of that water to the extent of one pound, was increased exactly one degree, Fahrenheit. A very simple result, and yet that experiment opened up the way to the discovery of the law of conservation of energy, according to which energy may and does constantly change its form, but never perishes. The energy of motion passes into the energy of heat, heat engenders steam, steam changes into electricity, electricity into light, and in a hundred different ways the great forces of the world are in a constant state of transition; but they never perish. What we call "death" is not annihilation, it is only a change of energy. Decay is simply the breaking up of life into new and more multiplied forms of life. The latest science recognizes at least nine different forms of energy into which a single force may pass and repass without diminution or loss. That, of course, is the great discovery of modern science, that energy may be transformed from one form into another, may be transferred from one body to another, but cannot be destroyed.

Not immediately was the bearing of this scientific law on the doctrine of immortality recognized. And yet, as the mind adjusted itself to the almost protean forms of energy, it became apparent that life itself, which is the highest form of energy we know, must inevitably become subject to this law. Death, when it touches a human life, is not destruction of energy, it is simply a change through which life passes into some new form of activity. Your candle, for instance, burns down to the socket and, after a flicker or two, goes out. To the eye of sense, that is the end of your candle, and it has been used over and over

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again as the image of death. But, according to the law of the conservation of energy, the light and heat of that candle are not lost. They have passed into other forms of energy more subtle but not less real. A log is slowly consumed upon the hearth until nothing remains but a heap of filmy ash, but the light and energies of that log are not lost. The life, which was in the tree, deposited in that log certain forces, and the fire has liberated these forces in other modes of activity. The whole universe, in fact, is a vast area of ceaseless, indestructible energy, of which life is the highest type.

Within the last half-dozen years, science has emphasized still another fact, namely, that, the more powerful a force is, the less visible it is to human sight; the less susceptible of recognition. The energy of radium, for example, is so tremendous, that the hundredth part of a grain of radium dropped into its own weight of water will change the temperature of that water from the freezing-point to the boiling-point in a single hour. It is, of course, admitted that this does not prove the immortality of the individual soul by any means; but it does prove the indestructibility of life. Religion has surely gained a magnificent trophy from science when science tells her that life is an indestructible element in the universe. Life may and does change its form every moment, but life itself cannot perish.

At this point, the obvious objection suggests itself, that the indestructibility of life is one thing, but the immortality of the personal soul is quite another. How do I know that this personal self of mine, this bundle of energy which constitutes Me, will survive the shock of death? The life that I share in common with my fellow creatures may be indestructible, but what about myself, who simply possess life for an uncertain period? That, of course, is the very heart of the problem. And yet, once more, an appeal to what has come to be one of the most commonplace axioms of science may cast some light upon this aspect of the question. Modern science has not only committed itself to the indestructibility of energy, but also to the law of the persistence of energy. What, then, is the most persistent thing we know, the thing that in the face of constant change never loses its essential unity and identity? That highest form of the persistence of energy is our personality. Personality is the most persistent form of energy we know. Think, for example,

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of the changes through which year by year the body passes. It is a commonplace of medical science that, every seven years, every particle of matter in the body—fibre, bone, muscle—is completely changed and renewed. Every moment the body itself is in a state of conflagration, the carbonic-acid gas burning the waste material and the oxygen renewing it through the blood. No change can be more constant or more complete than that through which the physical body of each individual passes, and yet its identity remains essentially the same. Or, again, think of the changes in experience through which an individual passes. Take, as a simple illustration, a poor street Arab with scarcely a rag to his back; untaught to read or write, he presents the picture of absolute want and ignorance. But, in the course of years, that street waif wins his way upward to success, and, after many startling experiences, becomes at last the millionaire, commanding every luxury and comfort which money can buy. No contrast in circumstances could be more complete, yet it does not destroy the personal identity of the street Arab. The boy survives in the millionaire. His character is changed, his tastes are changed, new habits have been formed; but this mysterious, persistent thing we call "personality" abides through all change.

If, therefore, John Brown at seventy years of age has had no fewer than ten complete changes of body in the course of his existence, and has passed through all kinds of mental and moral and spiritual experiences—from that of an innocent child to a libertine, from a libertine to a drunkard, from a drunkard, through conversion, to a saint—and yet remains through it all the same John Brown, what authority has any sceptic to say that at death, which in itself is the simplest and the least complicated of all changes, the soul of John Brown dies and there is the end of him? How does the sceptic know? A denial without proof is no better than an assertion without proof. At best, the probability is as great one way as the other. It would be strange, indeed, that personality—the highest, the most persistent, the most intelligent form of energy we know—should be the one exception in the great law of the conservation of energy, according to which energy cannot perish.

Of course, all this does not answer another difficulty which, for many people in these days, stands in the way of accepting

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the truth of personal immortality. The intimate and, so far as we can judge, the absolute connection between the soul and the body presents a bewildering condition. The mind, as we know it, reflects every physical change of growth and maturity and decay. A violent blow on the head will not only weaken a man's intellectual strength, but change his whole moral character. If, therefore, the brain and body are so vitally connected that a decaying body reflects a decaying mind, what proof is there that a dead body should be able to liberate a living mind? The question and the objections it raises are old. A century ago, the case was boldly put when we were asked to believe that the brain secretes thought as the liver secretes bile. According to that theory, consciousness, with its mysterious convolutions, is but a function of the brain, just as bile-making is a function of the liver: with the death of the liver, bile ceases; with the death of the brain, thought dies.

What answer does science give to this last objection? The answer lies in the meaning of the word "function." What do we mean when we speak of thought as a "function" of the brain? As Professor James properly points out, there is a twofold kind of function, "productive" function and "transmissive" function. Steam is a produced function of the teakettle; light is a produced function of the electric circuit. In each of these cases, the functions of steam and light are produced or engendered by their appropriate sources. But light shining through a stained-glass window is a transmitted function. A colored window does not produce light, it merely transmits it, and, in transmitting it, colors the light with its own individual hues. Music issuing in tones of heavenly beauty from an organ is a transmitted function. The organ does not produce the music, it merely transmits it, and in transmitting it gives to the music a certain individuality of expression peculiar to the organ. If Paderewski were placed before an old crazy spinet, with half of its notes jangled and out of tune, it is possible that some wise people would shake their heads and say that Paderewski's genius was gone; he had lost his art and his day was passed. But place Paderewski before a perfectly equipped modern piano, and in an instant the old power would manifest itself in tones of luscious sweetness. So it is not an unfair inference to believe, that the brain is not the producer, but rather the transmitter, of thought.

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The function of the brain is transmissive rather than productive. And, although at times the soul does outlast its physical apparatus, who cannot believe that through death the soul will be introduced into new modes of life and energy?

What has the teaching of the New Testament to say to this trend of scientific thought? In the first place, the New Testament stands with science for the great fact of the indestructibility of life. Everlasting life is the special revelation and peculiar promise of the New Testament. In the second place, the New Testament stands for the scientific law of the conservation of energy. "It is sown in weakness, it is raised in power. It is sown in corruption, it is raised in incorruption. It is sown a mortal body, it is raised an immortal body." Life changes its form, but it is not destroyed. Finally, the New Testament stands for the doctrine of the transforming power of death. Death, in the New Testament, is but a sleep in which the wearied powers of nature are renovated. And man, on awakening from the sleep of death, enters into the power and richness of the life immortal. In these ways, science and religion seem to be coming together in recognition of the most glorious and inspiring truth that human thought can grasp, the immortality of the individual soul.

DONALD SAGE MACKAY.

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THE NATURALIZATION OF JAPANESE.

What it would Mean to the United States.

BY K. K. KAWAKAMI.

I.

President Roosevelt, in his message to the past session of Congress, recommended that an act be passed specifically providing for the naturalization of Japanese who come to this country intending to become American citizens. This recommendation has aroused little interest among the Americans: the newspapers and magazines have given it but cursory comment; the Western politicians have dismissed it as absurd and impossible, while their Eastern colleagues have seemed unwilling to make it a topic of serious discussion. Perhaps this suggestion of the President's failed to draw the attention it deserved, because it came at a moment when the nation's interest was focussed upon an unfortunate question which had been brought into undeserved prominence—the San Francisco school "incident." To the Japanese, however, the question of naturalization is more vital and of greater significance than the school question in San Francisco. If the Mikado's subjects should resent even the segregation of a handful of their children into special schools in but one locality of America, why should they not be provoked more deeply by a law which indiscriminately classifies them as "undesirables," regardless of their individual character, achievements, or social standing, thus summarily denying them the right to become American citizens not only in one locality, but throughout the entire Union?

The Japanese in America object to such a law the more strongly, because it affects not only their honor as a race, but their material interests. Many a Japanese has established considerable business in this country; not a few have become prosperous

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farmers, cultivating large tracts of land. And yet, except in a State or two, no Japanese can lawfully own landed property, because in most States the alien enjoys but limited property rights. Among the Japanese in America, furthermore, are men who, while at home, played important parts in the political movement, and who are keenly alive to all vital political issues in this country; among them, members of the faculties of several American colleges; among them, such scientists as Dr. Takamine, whose chemical discoveries are highly appreciated by all specialists; among them, writers and authors whose names are not only widely known in their native land, but are frequently seen printed in American publications. It is such Japanese as these who are most anxious to see the naturalization laws of this country so amended as to qualify them to enjoy the unlimited rights and share the full duties of American citizenship.

Arguments advanced against the naturalization of Japanese are mostly superficial, being founded neither upon the careful study of the naturalization laws now in force, nor upon the close investigation into the real status of the Japanese population in America. In the examination of such arguments, we may overlook the somewhat sensational utterances of such stark antagonists of the Japanese as Mr. Tveitmoe, President of the Japanese and Korean Exclusion League, and, I regret to say, Representative Kahn, of California; what we are concerned with here is the opinion prevailing among those rational-minded Americans who are able to look at this question more broadly and judiciously.

It is asserted that the United States, while willing to receive Japanese laborers to develop its natural resources, is not ready to admit them to citizenship, and accord them the privilege of voting. But are Japanese laborers willing to become American citizens and remain permanently on this side of the water? Are they not merely birds of passage, anxious to return to their birthplace as soon as they have saved what they consider a competence —a modest sum of several hundred or a thousand dollars? It is further contended that, should the United States open to the Mikado's subjects the door to citizenship, the country, and especially its western coast, will soon become overrun by a horde of ignorant citizens. Are the existing naturalization laws impotent to bar out aliens who are morally and intellectually backward? Do not the laws reserve to the authorities an ample power

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of discrimination in naturalizing immigrants? Let us consider these questions in detail.

II.

The question, "What class, and how large a portion, of the Japanese in the United States will become American citizens, in case the right of naturalization is extended to them?" is a question which cannot be answered without venturing upon a statistical study as to the number and occupations of the Japanese in America. Unfortunately, our efforts to reach an accurate conclusion on this point are beset with difficulties, inasmuch as statistical data available for our inquiry are deplorably inadequate.

The United States Census of 1900 has already become archaic, while the annual report of the Commissioner-General of Immigration throws but little light upon this question. Turning to Japanese sources, we find that the official statistics for 1904 prepared by the Japanese Government places the total number of the Japanese in America at 29,405, while the "*Sekai-Nenkan*" for the same year, compiled by Mr. S. Ito, the foremost statistician of Japan, estimates it at 38,934. Not only are these two totals conflicting, but they are undoubtedly smaller than the actual figures. The latest and, perhaps, the best available statistics are found in the annual census of the Japanese consuls in America for the year 1906. The Foreign Department of Japan divides the United States into four consular districts — the Seattle district, comprising Alaska, Washington, Oregon, Idaho, Wyoming and Montana; the San Francisco district, comprising California, Colorado, New Mexico, Nevada, Arizona and Utah; the Chicago district, comprising Illinois, Indiana, Iowa, Kansas, Wisconsin, Michigan, Nebraska, the Dakotas, Missouri, Arkansas, Texas, Louisiana, Oklahoma, Tennessee and Ohio; the New York City district, comprising the rest of the United States. Now, at the beginning of 1906, there were 14,190 Japanese (13,377 males, 813 females) in the Seattle district; 31,092 (29,386 males, 1,706 females) in the San Francisco district; 1,860 (1,755 males, 105 females) in the Chicago district; and 2,456 (2,358 males, 98 females) in the New York district, aggregating 49,598, of which only 2,722 were women.

The actual number of the Japanese in America is, no doubt, considerably larger than this total; but for

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our present purpose let this estimate suffice, for the main aim of this inquiry is to ascertain, not so much the total of the Japanese population, as the proportion to that total of those Japanese who are likely to become American citizens. Presuming, then, that 49,598 represents the approximate total of the Japanese in America, we shall proceed to inquire how many of this total may be expected to sever allegiance to the Mikado's Empire and swear fidelity to the Republic.

In carrying on this inquiry, it behooves us to analyze the Japanese population in the United States by occupation, inasmuch as the question whether or not a Japanese immigrant will stay permanently in this country largely depends upon the nature of vocation he pursues. A railroad laborer or a farm-hand, for instance, almost invariably returns home after several years of toil, but a successful storekeeper or a prosperous farmer would rather stay in this country and be naturalized. The consular census for 1906 above mentioned gives some information as to the kinds of occupations in which the Japanese in this country are engaged; yet it is impossible to draw an accurate conclusion from this information alone, because not only do the four consulates, which prepared the census, follow different systems in the classification of occupations, with no cooperation among them, but the classifications thus made are so crude that they are of little assistance in our inquiry. The writer, however, has long been interested in an investigation along this line; and, through his personal observations and investigations during several years of his sojourn on the Pacific coast and its adjacent States, in the South and Middle West, and in New York and other States on the Atlantic coast, he is enabled to modify, elaborate and alter the statements in the consular census, and form a rough idea as to the numbers of his compatriots pursuing different occupations in this country.

We have seen that according to the consular census the aggregate number of the Japanese in America is 49,598. We will classify this population roughly into the following eight groups: (1) students and officials, (2) professionals, (3) merchants and their employees, (4) farmers, (5) farm laborers, (6) railroad laborers, (7) domestic laborers, and (8) miscellaneous laborers. Applying this classification to the Japanese population in each consular district, we obtain the figures in the following table:

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	San Francisco District.	Seattle District.	Chicago District.	New York City District.	Total.
Officials and Students.....	617	110	131	120	978
Professionals.....	191	84	35	100	410
Merchants and Employees...	1,909	1,404	238	500	4,051
Farmers.....	1,400	230	60	10	1,700
Laborers:					
Farm.....	20,000	1,517	190		21,707
Railroad.....	2,000	5,029	442		7,471
Domestic.....	3,500	3,151	124	708	7,483
Miscellaneous.....	1,475	2,665	640	1,018	5,798
Total.....	31,092	14,190	1,860	2,456	49,598

Of these eight classes, students and officials might well be left out of consideration, since they all expect to return to their native country. It is also safe to say that farm, railroad, domestic and miscellaneous laborers will contribute very little, if at all, to the total of American citizens. They are birds of passage, ever longing for their old home across the water. Unlike many European, and especially Slavic, immigrants, the Japanese immigrant has not burned his bridge behind him, disposing of his all before leaving his native place. On the contrary, he still retains his modest old home, with its few acres of rice-field and its patch of fastidiously cultivated garden; there the spirits of his ancestors still rest in the ancient family sanctuary, and his wife and children are awaiting his return. In his travels in this country, the writer has come in close contact with many laborers of this class, and he feels warranted in stating that they are all anxious to return home as soon as they have saved a modest sum with which to improve materially their lot in life.

Now, we must consider the remaining three classes, viz., professionals, merchants and their employees, and independent farmers—classes which are more likely to become naturalized than those already noted. We have seen that there are 410 professionals, 4,051 merchants, including employees, and 1,700 farmers. The class of professionals includes scientists of wide reputation, like Dr. Takamine, lecturers and instructors connected with American colleges, artists and designers, the staffs of Japanese newspapers published in various parts of this country, and physicians, clergy and teachers working almost exclusively among their fellow countrymen. As to the class of merchants and their employees, it is difficult to know just how many of 4,051 are merchants; but we are not perhaps straying far from the truth in estimating their number at 1,000, making the remaining 3,051 represent the total of their employees. This distinction

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is important, because it is the merchants rather than their employees who are likely to become American citizens. It is, however, among the farmers that we find most of those who are anxious to see the Federal laws so amended as to accord them the full rights of American citizenship.

Thus, excluding all Japanese least likely to be naturalized, we have at present 3,110 Japanese in the country (410 professionals, 1,000 merchants, 1,700 farmers) who will, when the right of naturalization is extended to them, probably convert themselves into members of the Republic. The writer, of course, does not predict that all of these 3,110 Japanese will renounce allegiance to their fatherland, any more than he claims that there will be no candidate for American citizenship in classes other than those of professionals, merchants and farmers. Presuming, however, that 3,110 out of the aggregate of 49,598 may apply for naturalization certificates, we reach the conclusion that only six per cent. of the total Japanese population now in this country constitute a body of possible candidates for American citizenship. What loss will this country suffer in naturalizing such a comparatively small number of industrious, intelligent, even intellectual Japanese? What danger, indeed, will there be in giving them the privilege of voting? Have they not come from a country where a local self-government and a constitutional government have been successfully practised for a score of years? Does not America allow even Russian peasants to cast the ballot after a few years of residence—peasants who, long oppressed under an absolute government, have no knowledge of the working of a free government until they come to this country? Surely, Mr. Roosevelt's suggestion in regard to the naturalization of Japanese ought not to be ignored, as it unfortunately has been.

III.

I have stated that only a small number of Japanese will swear allegiance to the Republic; that such Japanese will be recruited from among the best classes of the Mikado's subjects; that ignorant and undesirable laborers care to remain in this country no longer than is necessary to save a modest sum of money. But, supposing that there are some laborers of the lower class who are desirous of becoming American citizens, are the present naturalization laws powerless to discriminate against such applicants?

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The writer is inclined to think that the laws, if executed strictly, are adequate enough to cope with such a case.

The new naturalization law, which went into effect September last, is doubtless a great improvement upon the old law, its provisions being couched in such elastic terms as would enable the naturalization authorities to prevent the admission into citizenship of those aliens who are morally and intellectually unfit to become members of the Republic. The law provides that no alien unable to speak English shall be naturalized; that an alien applying for a naturalization certificate must prove that he has resided continuously within the United States for five years at least, and within the State or Territory where his certificate is to be obtained one year at least; that he must also make it appear to the satisfaction of the authorities that during his residence in this country he has behaved as a man of good moral character, attached to the principles of the Constitution of the Commonwealth, and well disposed to the good order and happiness of the Republic, which statement must be verified by the affidavits of at least two creditable witnesses who are American citizens. It will, therefore, be seen that there is much room for the naturalization authorities to employ their own discretion and judgment in their efforts to maintain the moral and intellectual standards of the American nation by preventing the naturalization of undesirable aliens. The educational test, for instance, may be so employed as to bar out almost all Japanese laborers, for it rests entirely with the authorities to decide how well an alien must be able to speak English to be admitted as an American citizen. As a matter of fact, the majority of Japanese laborers do not speak English, while some possess but a smattering knowledge of the language.

Again, the moral test provided in the law is as flexible as the educational test. The court reserves the power to withhold the naturalization certificate until it is convinced that the statement made by the candidate for citizenship as to his moral character is genuine and sincere; in fine, it entirely depends upon the discretion of the court whether or not an alien can be regarded as morally wholesome. In the face of these provisions, the conclusion seems natural, that, in the event of the abrogation of section 2169 of the Revised Statutes of the United States, restricting those admissible to American citizenship to aliens of the white

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race and of African nativity, there will be no danger of the United States becoming infested by the undesirable classes of Japanese immigrants—a conclusion which has also been reached in considering this question from a statistical point of view.

To those Japanese who are desirous of being admitted to American citizenship, the amendment of the naturalization laws after the President's recent recommendation is a matter of urgent concern. Small in number, they are the flower of the Japanese population in America. In his travels in this country, the writer came in contact with many such Japanese. At Seattle there lives a most interesting farmer, Mr. Yamaoka by name, who in the early days of the New Japan played an important part in the liberal movement under the leadership of Count Itagaki; among the rice-growers in Texas is found Mr. Saibara, who, while at home, was a lawyer of high standing, president of a college, and member of the House of Representatives; in New York, the well-known chemist, Dr. Takamine, is busy in his laboratory working at his new discoveries; in New Jersey, there lives that brilliant writer in English, Mr. Adachi; in New Hampshire, Dr. Asakawa, author of "The Russo-Japanese Conflict," occupies the chair of Oriental History in Dartmouth College. To enumerate all the representative Japanese in America is alike impossible and superfluous; suffice it to say that these are men who are most anxious to see the present naturalization laws so amended as to render them justice, believing that the laws as they stand not only cause them many inconveniences, but subject them to needless indignities. Unlike the other classes of Japanese immigrants, most of these Japanese—merchants, farmers and professional men—have brought their wives with them, while some are married to American women.

Far from being clannish, the Japanese in America endeavor to adjust themselves to their new environment, mingling with their American cousins as freely as circumstances allow. In no city have they established their "Chinatown" or their "Ghetto," grouping themselves into an exclusive community.

It has been asserted that the Mikado's subject is so irrevocably wedded to his native country that he will never become attached to his adopted country—an assertion with which Senator Perkins and Representative Kahn in particular have lately taken pains to impress Americans. To such a generalization as this, the Japa-

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nese in America have but one reply to offer: "Only give us the rights of American citizenship, and you will see what sort of citizens we shall make." What more, indeed, can they say, when they have never been given an opportunity to prove their fidelity to the Republic? No immigrant, unless he be from a degenerate state, enters the threshold of a foreign land without at first cherishing some sense of pride in his own country—without, indeed, the determination that he shall never permit anything to obliterate his love for his fatherland. With all his intense patriotism and his deep love for the Land of the Rising Sun, the Mikado's subject is, after all, not unlike the subject of the Kaiser, who, emigrating to the United States, becomes in a few years an enthusiastic admirer of his new country, ready to defend everything American. It is unfair and unmanly to close to him the door to Americanization, and declare that the son of Nippon is inherently incapable of becoming a faithful member of the Republic.

K. K. KAWAKAMI.

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THE ESPERANTO MOVEMENT IN RUSSIA.

BY E. J. DILLON.

THE story of the progress made by the artificial language Esperanto in the Empire of the Tsars is largely interwoven with the history of Russian culture and politics for the past twenty years. Knowing the one thoroughly, you could sketch the other approximately. One can now see that the ups and downs of the movement inaugurated in favor of the new idiom were the outcome of the intellectual and political conditions of the time and people. For years it was very up-hill work to interest the thinking classes in a language without any past, with a dubious future and useless in the present as a weapon against the autocracy, while it was almost impossible to convert the active hostility of the Government into benevolent neutrality. The connivance of individual officials was the utmost the Esperantists could hope for. Every innovation was looked upon by the authorities with suspicion, and every new society, although, of course, it was sanctioned by the Ministry, was watched vigilantly by the police. In a land where hectographs and typewriting machines were sold with greater precautions than pistols or poisons, a language invented in order to facilitate communication between peoples of different tongues would naturally be treated as an invention of the Evil One. And that was the primary aim of the idiom which its author called Esperanto.

In any case, the policy of the old autocratic régime was to keep the elements of the population divided among themselves, not to allow them to become united. Nothing was feared more than union, cooperation.

The Government, therefore, frowned down the movement, with the result that for years there was no Esperantist society in all Russia, but only individual students of Esperanto, just as there

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are no Masonic lodges in the Tsardom, but only individual freemasons. Among these students were a man of letters named Zinovieff, who resided in southern Russia, and a priest named Dombroffsky, who is professor at the Roman Catholic Academy in St. Petersburg, and has rendered important services to the cause. But the persons without whose cooperation little or nothing could be done were men of political influence, men who could persuade the authorities to spare where they would otherwise have killed. And the number of these was three: M. Von Wahl, a relative of the City Prefect, M. Kanaloshi Lefleur and a member of the Academy of Sciences. It was owing to the intercession of these enlightened men that the Ministry authorized the formation of the first Esperantist society in Russia, which was also the first in the world. That was on the 5th of April, 1892. At first a relatively large number of adherents joined. It was a new craze, and people were attracted to it. But many of them viewed it solely in that light and never spent an hour in learning the language. The organization of the society was also very imperfect, and the number of its members able and willing to propagate Esperanto was few.

Moreover, it was well-nigh impossible to arouse enthusiasm or maintain at a uniform level the industry of those who were really interested in the work. For Esperanto had little or nothing to offer them. The writings of Dr. Zamenhof, it is true, existed and were ultimately allowed by the Censure Committee to circulate in Russia, but very little else. Regarding the language as a means of hatching conspiracies against the autocracy, the Committee of Censure refused to permit Esperantist works to be printed in Russia or to be imported from abroad. The explanation which they offered of their conduct would make an American smile, but it was quite conclusive to a native. "We have no official who understands that language, and as we cannot oblige any one to learn it, we are unable to sanction works which may be atheistic, immoral or revolutionary." Still, the influential friends of the cause persuaded the authorities to stretch a point from time to time in its favor, but the result was barely sufficient to keep the movement from utter stagnation. Those who mastered the language and could speak it fluently got no real benefit from it. For the circle of persons with whom it enabled them to converse was very narrow, both in and out of Russia, while the number of

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foreign books which it enabled them to peruse was extremely small.

Something, however, was being done abroad. In the year 1889, Dr. Zamenhof founded an Esperantist journal in Nürnberg which had great vogue in Russia. It is computed that fully three-fourths of the subscribers to this organ were resident in the Tsardom, and their interests were borne in mind by the editor. Thus he occasionally translated a short article by Count Tolstoy and published it in his magazine. But having, in April, 1895, printed a translation of one of the forbidden writings of that novelist, Dr. Zamenhof's organ was expressly prohibited in Russia, whereby he lost two-thirds of his subscribers. After that the Russian Esperantist movement slackened its pace very considerably, and many feared it would die out altogether, when unexpectedly a new filip was given to it by a favorable report on Esperanto read in 1901 before the Paris Academy of Science by M. Sebert, which attracted attention, aroused wide-spread interest, and being translated into Russian, moved the authorities temporarily to modify their attitude towards the members of the society. From that time onward the cause of Esperantism was permanently, if only slightly, strengthened in the Tsar's dominions, and although the Censure Committee remained true to its traditions perceptible headway was made, and the ground won was never lost again.

The next impulse came also from abroad. In 1904 one of the most prominent Esperantists in Russia, struck with the rapid conquest made by the language in England, resolved to impart a new spirit to the movement. Dr. Asness, a young physician of promise and enterprise, undertook the mission, and like most idealists had first to find a fulcrum for his lever. It was a labor of love. Money has played no part whatever in the Esperanto propaganda. Ardor for noble aims has accomplished much, and what that failed to achieve was wholly dispensed with. A moderate-sized room in the doctor's flat in St. Petersburg harbored the representatives of the movement whom he had summoned from all parts of the Empire to listen to his proposals. They first elected Professor Dombroffsky and their energetic host to the posts of President and Secretary, respectively, of the society in Russia. That done, the meeting empowered Dr. Asness to draw up a petition to the authorities asking for permission to found and publish a special Esperantist journal. It was a delicate mission,

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which the least mistake might turn into a wild-goose chase. At the very threshold the traditional hindrance was encountered—the lack of a censor able to read Esperanto. But this time the doctor was resolved to remove it by hook or by crook. Somebody told him that there was a censor at the Post-Office who was a fluent speaker of Esperanto. "Lubi is his name," the informant added. "He will be very much interested in the new venture." Dr. Asness accordingly hurried off to the Post-Office and had an interview with Lubi. The Censor, however, knew no more of Esperanto than of the language of fans, had never read a line of it. But he was amenable and obliging, and quite willing to associate his name with a new cultural movement which bade fair to make its way in the world. He therefore consented to become the Censor of the Esperantist review and to be responsible for it to the authorities on condition that Dr. Asness would be answerable to him and would promise that nothing political or objectionable should be printed in it. The promise was readily made and scrupulously kept, and Lubi, taking a real interest in Esperanto, learned it.

Things were wont to move very slowly in the realm of the Tsars in the unregenerate days of the Autocracy. Thus, although the petition was presented in January, 1904, the authorization to found the journal was not received until February of the following year. And even then it contained irksome restrictions. For example, it prohibited the editor from publishing a column of political news and comments, without which the periodical would be deemed insipid. Alive to this contingency, Dr. Asness had taken the precaution to ask also for permission to have a section in his journal entitled "Miscellaneous," under which he hoped to smuggle in the political items which were forbidden under the heading "Political." And in this, after much wrangling and entreating, he was successful.

The issue of the first number of the *"Ruslando Esperantista,"* in April, 1905, marks the beginning of a new epoch in the history of Esperantism in Russia. This carefully edited monthly, which is largely a bilingual publication, is distributed gratuitously to members, whose subscription is only $1.50 a year. From the outset it was a success. It stirred up people's curiosity, sustained their interest, called forth their efforts in the cause of humanity. During the eighteen months of its existence it has attracted more

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recruits to Esperantism than all the books and pamphlets printed during the fourteen years preceding. There was a movement throughout the country, which for fervor and selflessness might be aptly likened to a religious revival. Every post brought piles of letters to the secretary asking him for cards of membership or for manuals of Esperanto. The manuals in stock were bought up in a few days, and orders for more copies had to be sent abroad. The Censor Lubi, in order to save time and trouble, generously allowed them to be addressed to his name. Altogether he rendered many important services to the cause of Esperantism, and the whole society mourned his death, which took place unexpectedly last year. For a moment it seemed as though his loss were irreparable, as if the old troubles might reappear more formidable than ever. But Dr. Asness, vigilant, active and resourceful, at once went in search of a new censor. To Americans the quest may appear as absurd as that of a man for a stick for his own back. But on the discovery of a mild censor depended the existence of the new journal. Happily for the society, the secretary found him in M. Krivosch—Lubi's assistant. This official, curiously enough, possessed a thorough knowledge of Esperanto, which he had mastered ever since Zamenhof issued his first manual. Soon after this the political Reform movement began in Russia, the general strike was proclaimed, the old *régime* was swept away, and whatever other liberties were accorded or withheld, that of publishing the Esperanto journal has never since been called in question. Success and failure, therefore, have been taken out of the hands of the Government and placed in those of the society.

Those are some of the difficulties with which the Esperanto movement has had to cope in Russia. Their force may be gauged by instituting a comparison between the headway made in a free country and the slow advance in Muscovy. Although in 1905 the society had had a life of thirteen years behind it, during all that time it opened only ten branches in an Empire which comprises one-sixth of the globe, and several of these branches figured mainly on paper. On the other hand, during the eight years' existence of the French society, it possessed no less than sixty clubs and associations for the study and spread of Esperanto.

It is not easy, at the best of times, to edit a periodical in the Tsardom, but during the revolutionary period it was extremely arduous. One never knew what the morrow might bring. And

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sometimes it brought great surprises, which, like the temper of the nation, were reflected in the press. The Esperantist organ was also a mirror of the changing times, and after the October Revolution it took to politics quite naturally, despite the express prohibition of the authorities. But the Government connived at the liberty thus taken and sanctioned it by its silence. The magazine then went further and published a translation of the "Workmen's Marseillaise," and the authorities again affected not to see. This year, however, an Esperantist journal issued abroad caused quite a flutter in Russia by giving prominence to a sensational article on the massacre of the St. Petersburg workmen in January, 1905, and to realistic illustrations of some of the most thrilling scenes. The censor duly destroyed the article and the pictures, and lest a worse thing might befall the Russian society, whose members belong to every shade of political opinion, Dr. Asness published an appeal to Esperantist pressmen abroad entreating them sedulously to eschew political comments and news calculated to damage the cause in the eyes of the Russian Government.

The arts of peace rarely flourish in war-time; and the Esperantist propaganda is eminently a work of peace. Hence it suffered during the campaign against Japan and the Revolutionary Movement which followed. Even the staff of the Esperantist review looked upon themselves then as citizens first and as culture-bearers afterwards. And they acted accordingly. But no sooner did the present Cabinet take office and the universities and high-schools resume their normal occupations than Dr. Asness and his colleagues once more put their shoulders to the wheel, with encouraging results. They decided to interest the young generation in the language which would enable them in a short time to converse with foreign workmen as though they were Russians. And that perspective strongly appealed to the students, many of whom are Social Democrats. They took the matter up with energy. One of the most active is a youth named Loiko, whose father had learned Esperanto and had taught it to his children. Loiko delivered a stirring address to the students of St. Petersburg, setting forth the advantages which they might reap through knowing the international language, and urging them to learn and use it as an effective means of spreading their political and social views. Wild enthusiasm was aroused by

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Loiko's address. Shortly afterwards another speech was delivered by another student in the Polytechnic Institute. An unprecedented run on Esperanto handbooks marked the practical results attained. All the copies in stock were bought up in a few days. The society, being still in its infancy, had no depots. Book-store, meeting-place and review office are all in Dr. Asness's flat; that is to say, the secretary places his rooms at the disposal of the society. Very soon, however, it is hoped that an enterprising publisher will provide an Esperanto printing-press.

One thousand copies of the monthly journal are printed in St. Petersburg, and although a certain number always remain unsold, Dr. Asness has, and his colleagues have, every reason to be satisfied. For the Esperantist review in France, in spite of the fact that it has been in existence eleven years, comes out in 1,300 copies only. The work of editing, contributing, corresponding and lecturing is done gratuitously. All work is voluntary, and is undertaken with eagerness. Every Wednesday a meeting is held in Dr. Asness's rooms at which members, representing all political factions, many religious denominations, all social grades, come together and compare notes, avoiding topics of a contentious character.

Dr. Asness, now Vice-President of the society, is also the editor of the monthly magazine. He assures me that the number of members who belong to the society to-day is very large, but he could not fix it even approximately. Many people, he added, know the language who have not entered their names on the society's books, because they fear lest the motive of their membership should be misinterpreted. Thus a certain military officer, who is a subscribing member, cannot allow his name to be registered lest he should incur the displeasure of his superiors, while a police officer, who until a few days ago occupied the post of secretary of the society, deemed it his duty to resign his secretaryship owing to an article which appeared in the last number of the review on the Labor Movement and Esperanto. The society, however, is numerous, and is growing rapidly. In a few months the fifteenth anniversary of its foundation will be celebrated in St. Petersburg with a certain degree of solemnity, and then doubtless interesting statistics will be given to the world.

E. J. Dillon.

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THE SCIENCE OF TICKLISHNESS.

BY DR. LOUIS ROBINSON.

THERE is a curious parallel between certain branches of physiological research and the work of the archæologist who rebuilds history by unearthing early relics of human handiwork. Usually, as in the examples of remnants of a past age still existing in our bodies, already dealt with by the writer in the pages of this REVIEW, we get little more than stray hints of special habits and traits of our progenitors, just as the antiquary, from the study of some primitive tool or weapon, is able merely to infer some curious point in the habits of the unknown users. At times, however, as I hope to show in the following pages, we light upon a more detailed and continuous record, which may be compared with the successive layers of human relics in the mud of the Swiss lakes, where the old amphibious savages once lived for many generations, or even with the prehistoric inscriptions on clay or stone unearthed from the banks of the Euphrates.

The story which we can reconstruct from an analysis of such nervous phenomena as are summed up in the word "ticklishness" is one infinitely older than any which the archæologist has to tell. Yet, although the history is contained, not in stone or metal, but in a material so proverbially perishable as human flesh, it is probably (owing to the eternal persistence of well-established instincts) more trustworthy than many which have been reconstructed from fragmentary material records; while the gaps which we have to fill by conjecture can be bridged with at least an equal approximation to the truth.

Now, when we are engaged in an investigation of this character, it is necessary to keep in mind one very important law. *Not only every part of our physical frames, but every instinct and appetite, either is, or has been at some past stage of human*

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history, necessary to secure the survival or prosperity of the race. In the case of many of our outgrown ancestral traits, it is difficult to prove the application of this law; but in discussing the phenomena of ticklishness, I hope to do so to the fullest extent.

When one has found a suitable little playmate, preferably a child of between three and eight years of age, and commences to tickle it, what happens? In the first place it becomes quite evident that, unless the child is in a playful and responsive mood, it cannot be tickled. If it be unwell, or if a stranger or one whom the child fears or dislikes attempt to tickle it, there is no response except resentment at an unwelcome interference. But as soon as a satisfactory *entente* is established, the little one laughs and wriggles with delight; and, although each movement is an elaborate avoidance of contact, there is a continual invitation to repeat the tickling. Practically all children, in fact, both by word and act show plenty of evidence of enjoyment of the game, and invite its continuance indefinitely. Hence, one may say that there exists a distinct *appetite for tickling;* and this upon close investigation proves to be as marked and real as any of the recognized animal appetites (all of which, by the way, have an *immediate* bearing on the continuance of the individual or the race); and, moreover, has this in common with them, viz., that there are times when desire is strong and gratification great, and there are times when desire is absent and provocation fails to take effect. Like the reflexes associated with the gustatory nerve, which make part of the appetite for food, the activity of which depends upon whether we are hungry or the reverse, the reflexes that accompany ticklishness are intermittent.

In addition to this intermittency, ticklishness possesses one noteworthy and essential characteristic, which may roughly be compared with the rapid alternations of an electric current. The desire is positive and negative by turns. Contact is wished, invited, and intensely enjoyed, up to a certain point. Then it suddenly appears to become distasteful, and is avoided with the whole energy of mind and body. Yet the moment that the too vigorous stimulation ceases, the appetite returns; and so the cycle continues.

Pursue the game vigorously, and our little playmate throws himself down on his back and fences with his limbs to protect the more ticklish parts. When one is dealing with an active

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youngster, so much address is shown in these defensive tactics that it is very difficult to touch such regions as the neck, the armpits, or the groin. Many little children will spontaneously attempt retaliation with the teeth, which all the time, be it noted, are bared (in laughter) exactly as are the teeth of young apes and puppies at play.

It is necessary, before proceeding further, to explain that there are several forms of special irritability commonly spoken of as "ticklishness," which, from a physiological point of view, are quite distinct. It is only with one of these that we are now dealing, viz., that which is specially present in early life—when it is plainly associated with a natural desire or appetite which is intermittent, needing the subject to be in a responsive mood, and which is always associated with laughter and play.

The exquisite irritability of smooth or mucous surfaces such as the palate, nostrils, palms, and soles, appears to be of quite a different character, as also does the sense of titillation produced by the movement of a feather, or an insect, among the minute hairs of the skin. The first of these seems to be a provocation to certain appropriate muscular movements, such as grasping, swallowing, sneezing, etc., as is shown by the fact that, when these movements are performed, the special irritability, for the time being, disappears. The second is probably akin to an electric burglar-alarm, warning us of the presence of undesirable parasites.* A further distinction is noteworthy. One has a social significance, the others have not. We can tickle our own palates or feet, and cause intense irritation among the surface hairs with a feather. But no one can get even a smile out of himself—much less peals of convulsive laughter—by going into solitude and tickling his own ribs!

There is one other form of tactile sensibility which is commonly classed as ticklishness, with which we have nothing to do on the present occasion. This is the local sense of gratification which accompanies light touches in the nature of a caress. Apparently, such sensory impulses do not evoke a mechanical muscular response, and therefore they can hardly be called reflexes. The phenomena have, however, a social bearing which is sufficiently obvious; and their immediate utility in the case of animals

* These matters have been discussed at length by the writer in articles on Reflexes and Ticklishness in the Dictionary of Psychological Medicine.

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which lick their young (among which may be included one family of the human race, to wit, the Esquimaux) is found in the benefits of cleanliness. Their complex relationship with the affections it is not our business here to discuss, but any student may find some very curious results from such stimulation narrated in the works of the great William Harvey.

Now, let us pay attention for a time to the more ticklish regions of the body, both in man and other animals. These I carefully mapped out after a great many experiments with young children, and every approachable young creature in the London Zoological Gardens, some years ago, when preparing a lecture on "Vestigial Reflexes" which was read before the British Association at Oxford. They are chiefly the armpits and contiguous parts; the ribs, especially where they join the abdomen; the front and sides of the neck, especially just above the collar-bone; the flanks and parts above the haunch-bones; the upper and inner parts of the thigh, over the region known to anatomists as "Scarpa's Triangle"; and on the limbs, the parts behind the knee and in front of the elbow. In a young chimpanzee, exactly the same parts are most ticklish; a baby orang seemed specially sensitive about the neck, but otherwise resembled its higher relatives. The only young gorilla which I had an opportunity of handling was morose and unwell, and could not be got in the mood. It, in fact, behaved very much like a sulky, ill-tempered child who declines to be tickled. Several young Indian monkeys, while agreeing generally with man and the anthropoids, showed a special sensitiveness about the flank. South-American spider-monkeys, and African guenons seemed much less ticklish than the anthropoids, macaques, and baboons; and it was difficult to tell where they were most sensitive. Young puppies and fox cubs are especially ticklish in the region of the neck, flank, and loin, but are less so in the ribs or the parts corresponding to the *axillæ*. In kittens it is very difficult to identify the more ticklish regions, but their larger relatives, especially lion cubs, are extremely sensitive about the neck. Kittens behave very much like children in a highly excited state, when the mere approach of the hand to any part of the body causes the same wriggling defensive movements as an actual touch. Such adepts are they in the art of fence that it is practically impossible to bring the finger into contact with anything but teeth and claws.

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In young calves and fawns the process apparently gives no special pleasure. They are not responsive, like the young creatures above mentioned, and it is difficult to find any ticklish regions except the loin and flanks. Lambs and kids scarcely respond at all. Young colts showed most sensitiveness between the forelegs and in the flanks; but, in common with all hoofed quadrupeds, they exhibit no "appetite," and very little ticklishness as compared with children, apes, puppies, and kittens. As far as could be ascertained, creatures of a lower order were not ticklish in the ordinary sense of the word; although armadilloes, crocodiles and tortoises, when touched in spots not defended by their armor, at once tried to draw the exposed part into a place of safety. They showed no more pleasure at being tickled than does a sensitive mimosa or a snail.

Three chief points are made plain by these facts. Firstly, all the young creatures which obviously take pleasure in being tickled —which have the *appetite* in a marked degree—are naturally playful, and appear to take a special delight in romps of a rough-and-tumble character, which are essentially mock battles. Secondly, the regions which are especially ticklish and most carefully defended in these games are those which, in a serious fight with formidable teeth or claws, would prove most vulnerable. Thirdly, all these animals, with the exception of man, are armed in this way, and settle their differences by adroit use of such weapons.

Hence a young ape or dog which, in the innumerable sham fights of its youth learns to defend the *axillæ,* where a single bite might sever the axillary artery; the neck, with the carotids and windpipe just under the surface; the flanks, and borders of the ribs, where a comparatively slight tear lays open the abdominal cavity; and the groin, where the great femoral vessels lie close to the skin, would, without doubt, be vastly better equipped for the fierce combats for supremacy in after-life than an animal which had not undergone the same elaborate training. Warfare becomes more and more a matter of education, tactics and strategy, and less a matter of brute force, as the scale of intelligence is ascended. Among the lower orders of animals, whose actions are guided by stock instincts, and not by knowledge gathered from experience, the methods of attack and defence seem very elementary, reminding one of the "one, two, three,

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four," of the stage "super" when engaged in a broadsword combat; but, when one comes to examine the fighting methods of brainy creatures, such as dogs and apes (the latter more especially), one is reminded of the elaborate science and address of the skilled fencer. There are innumerable feints and methods of attack, which are countered by a series of guards equally elaborate. Most apes, when fighting, endeavor to fix their long and sharp canine teeth in some vulnerable spot, and then thrust their adversary away with their arms so as to tear out the part seized. It will be seen at once that, supposing such tactics were successful in any one of the regions specified above, a deadly wound would be inflicted. Now, strategy, such as is shown in ape-warfare, depends upon experience, adroitness and adaptiveness and not upon inherent instincts. It must be *learned;* and a young animal which had not the advantage of an education derived from sham fights in early youth would be as helpless, when brought face to face with an experienced foe, as one of us who knew nothing of fisticuffs or sword-play would be if he were pitted against a practised pugilist or fencer.

An inquiry into the special warlike tactics of some other creatures which show a marked degree of ticklishness gives our argument additional support. All the *canidæ* and *felidæ* habitually attack the throat; and, in the romps of young puppies and lion cubs, it seems to be the chief end of the game to "get in" at this spot. Now, the throat and adjoining parts are in these animals markedly the most ticklish regions. There are reasons for thinking that among orang-outangs the same spot is more often assailed in actual warfare than is the case with chimpanzees, and a young orang appeared to be much more ticklish in the neck than a young chimpanzee. All the macaques seem much alike both in their ticklish regions (in which they closely resemble children) and in their manner of fighting. They will manœuvre and finesse for a long time for an opening, and then spring in and endeavor to grip and tear. The African guenons and their congeners differ considerably from the macaques as regards ticklishness, and I have been informed that in their fighting methods they differ greatly also. They do not fence at close quarters, but dash past one another with lightning rapidity, inflicting ripping cuts with their terribly sharp teeth, which have whetted edges like the tusks of a boar.

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Let us return for a moment to the law set forth above as to the evolutionary justification of every organ and faculty. How are we to show that the special sensitiveness to touch known as ticklishness, which is so strongly marked in children and monkeys, has been essential to the welfare of the race?

It will be best to confine our attention for the present to such creatures as are still living the same kind of life as their ancestors have lived for innumerable centuries, and whose natural warlike habits have not been warped by new conditions. The lowest men are much too high for us in this respect; but the higher apes, which, as far as ticklishness is concerned, behave almost precisely like human beings, still settle their differences with natural weapons, and in the primordial way.

In the struggle for existence, the real pinch comes, not when creatures are contending against "natural enemies"—that is, beasts of prey—but when they are striving for precedence among themselves. It is the contest between stag and stag which produces magnificent antlers, and it is the strife for the leadership of the herd which has given rise to the stupendous vigor of the bull. Nature may be said to foment this fratricidal war for her own ends, for it certainly is a powerful factor (perhaps the most powerful) in racial betterment.

Now, it seems to be good law that, whenever a male bird is large and gaudy, or a male mammal strong, pugnacious and well armed—as compared with the females of the same species—an indictment for polygamy will lie. The monstrous strength, brutal temper and huge fangs of the male gorilla tell as compromising a tale as do the teachings of Brigham Young. Laws of morality, however, are proverbially subject to latitude and time; and apparently for the same reason that moved her in conniving at family quarrels, Dame Nature winked at a plurality of wives. It is obviously to the interest of the race, from a purely animal standpoint, that the more robust should procreate the species; and this end among many of the less intelligent animals is attained by brute force and polygamy. Hence we can explain the social habits of deer, cattle and other polygamous creatures, where one powerful male battles for possession of the females, and holds his wives against all comers.

Now, doubtless, this arrangement worked very well until, in the upward march of evolution, some brains grew big enough to

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plan and to remember. Then, I venture to assert, there arose an awkward hitch; and ticklishness was evolved to meet the difficulty.

In a community of apes, such as is still found in many tropical lands, presided over by a stalwart and wily patriarch who has won his position by victory in a hundred fights, the whole tribe is as strictly the patriarch's family as is the harem of a Turk. From time to time, of course, there grows up a young ape who in physical perfections excels the existing leader. It is plainly to the interest of the race that his perfections should be perpetuated as fully as possible. But this end can no longer be attained by physical qualities alone, as in the case of such animals as bisons, where, given dogged courage, the issue depended upon the weight of beef at the back of it. The old ape-king is a past master of the art of war according to his kind. He has all the resolute coolness of a veteran, and his big brain is teeming with cunning tricks and memories of innumerable battles. Mere physical superiority, backed only by inherent instincts, has no chance against practice, scientific strategy, and elaborate skill; and he is as much a trained and educated fighter as any member of the Mikado's General Staff. Were some well-known aspirant to contest the leadership with no more training than that possessed by a young bull or elk, a few rounds would settle the matter finally; for, even if he survived, he would probably be so astonished and demoralized by the treatment he had received that he would never resume the fray.

Nature, however, does not send a fine young warrior into the lists to fight her battles in the cause of racial improvements without providing him with adequate mental and bodily training. This he has gained, along with his growth, in incessant tussles with his playmates; for, at his birth, she implanted in him an insatiable passion for rough play, in which the appetite for tickling bore a material part. From his very infancy, he has been an adept at defending his specially ticklish, *vulnerable* regions in mimic war; and much practice has rendered these actions as instantaneous and automatic as the blinking of a threatened eye. He is not demoralized or disconcerted by a knock-down (as we should probably be if we received such treatment at the beginning of a fight), because he has been on his back thousands of times before, and knows as well how to continue the game in

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that position as does a wrestler on his hands and toes. His muscles are as fit as those of a prize-fighter, for practically all his play has been part of a system of gymnastic training calculated for this very end—a system more perfect in many ways than any which has been evolved by the intelligence of man. Hence, in muscle, nerve and temper, he goes into his first serious battle magnificently trained and equipped. Hence, also granted his superior physical and moral worth, he comes to his rightful kingdom; and Nature, having got her own way, smiles upon his success.

All this will, I think, be fairly evident to every student of Nature's laws and methods. Its applicability to our own species, however, will perhaps not be so readily allowed. Yet, although the value of ticklishness in the economy of human life may have gone down to zero, seeing that we no longer gain social precedence and many wives by rolling with our rivals in the dust fighting tooth and nail, it is impossible to escape the conclusion that it played a most important part in the affairs of our direct ancestors. How otherwise are we to explain the practical identity of the phenomena in the young child and the anthropoid ape?

Moreover, although man's canine teeth now show no special adaptability for fighting purposes, there are other evidences to be found in our nervous systems as to what their function was in the past. Darwin clearly pointed out that when we lift our lip in a sneer, exposing one or another of the canine teeth to view, we are indulging in what was once a distinct threat of hostilities. We are, in fact, doing exactly the same as does an angry dog or ape when it shows its teeth. Probably there is no more universal habit than that of "setting the teeth" when we are facing a foe or a difficulty in a determined mood, and this can only be accounted for by presuming that it was with these weapons that foes and difficulties were at one time encountered.

Having now shown, by an analysis of its phenomena, that ticklishness is a revelation of man's past habits and history, let us consider what we may learn from the fact that its utility has wholly come to an end. A very brief investigation suffices to show that the time of its disappearance as a necessary adjunct to education must have been one of the most momentous in human history. The old methods of self-defence, so assiduously taught by such means, must have been rendered wholly useless

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directly man learned to adapt external objects, such as sticks, stones, to his many needs. Then occurred a revolution even more drastic than that which followed Roger Bacon's discovery, when "villainous saltpetre" exploded the methods of steel-clad chivalry, and sent all its glittering paraphernalia into the scrap-heap. Neither the stab of a spear nor the smashing blows of a stone axe could be warded off by any tricks of fence, however skilful and elaborate, which were part of the old methods of warfare.

Hence we may say that, in the economy of human life, the end of ticklishness was the beginning of art.

LOUIS ROBINSON.

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THE DANGER OF NATIONAL ISOLATION.

BY L. S. ROWE, LL.D., PROFESSOR OF POLITICAL SCIENCE IN THE UNIVERSITY OF PENNSYLVANIA, DELEGATE OF THE UNITED STATES TO THE PAN-AMERICAN CONFERENCE.

THE rise of the United States to the position of a great World Power has destroyed the traditional principles of political equilibrium. There is a growing belief, particularly amongst the Governments of Europe, that this change involves serious problems which, sooner or later, they will be compelled to face.

The people of Latin America have watched the new grouping of international relations with vague apprehension. The European press has lost no opportunity to encourage this attitude by constantly emphasizing the dangers involved in the dominant position of the United States on the American continent. There is abundant evidence that the ultimate purpose in view has been to foster in South America a feeling of distrust toward the United States, which would forever prevent a close understanding between the republics of the American continent. The determined stand taken by the United States in the Anglo-Venezuelan controversy of 1895 was interpreted in certain sections of South America as a step toward the formal declaration of the hegemony of the United States.

The Spanish-American war, the acquisition of Porto Rico, the establishment of a quasi-protectorate over Cuba, and the assumption of responsibility for the administration of the finances of Santo Domingo were interpreted as expressions of a definite and fixed purpose to assert a right of final revision over the international relations of the American republics.

The domestic situation is in many respects extraordinary. Our entry into international politics has been a greater surprise to the people of the United States than to the Governments of

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Europe. During the lifetime of the present generation, foreign affairs have occupied so insignificant a place in the affairs of the nation that the situation confronting the Government at the close of the Spanish-American war seemed strange and almost inexplicable. It was difficult for the people to realize that the position which the Government was called upon to occupy was the logical outcome of the extraordinary industrial and social development of the nineteenth century. The country had become mighty, not because of any ambition to play a part in the world's affairs, but by reason of its great economic power and its strategic political position with respect to Europe and the countries of the American continent.

To those who have watched the progress of American affairs since 1898, this gradual awakening to the consciousness of national power and influence has been one of the most inspiring spectacles in the history of the United States. Hand in hand with this consciousness of power, there is slowly developing a sense of national responsibility, which is reacting throughout the public life of the country, raising the standard of civic effort and emphasizing our obligations toward the nations of the earth, especially toward the republics of the American continent.

The fact that the new position assumed by the United States is regarded as a disturbing factor in European politics has created a situation which we can no longer afford to ignore. The old equilibrium has been destroyed, and it will require many years to bring about adjustment to the new relations. The European Governments, therefore, regard the extension of the influence of the United States with ill-concealed concern.

Of far deeper significance, however, is the change of attitude of the people of Europe. While official and diplomatic relations have been of the most cordial character, there is noticeable a growing feeling of popular antagonism toward the United States which the most lavish display of official courtesy has been unable to disguise. Much of this has been due to commercial rivalries and to the fear of the commercial supremacy of the United States. To summarize the situation in a few words, it is evident that we are gradually drifting toward a position of national isolation. Every consideration of national policy dictates that no effort should be spared to avoid a situation which must ultimately become a source of national weakness.

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Our relations with the countries of Latin America thus acquire a new significance. Heretofore, the mass of our people have interpreted this relation as purely one-sided. We have been ready, and even anxious, to be of service to our sister republics, but we have taken it for granted that no counter-service could be expected in return. The new grouping of international relations, which the results of the Spanish-American and Russo-Japanese wars have made evident, demands that in the future our international policy should meet, not only with the approval, but with the active support, of our sister republics.

In our ignorance of South-American conditions we have failed to appreciate that, within a comparatively few years, we shall have to deal with Powers of real magnitude in this southern section of the continent. If they distrust us, we shall find our hands tied in the councils of the nations. With their support, a new equilibrium of power—the best guarantee of the world's peace—will be established.

The greatest difficulty which the Government of the United States has had to face in dealing with the new situation has been the unpreparedness of the public mind for the great problems suddenly thrust upon us. In our common schools and universities, little attention had been given to foreign languages and still less to foreign institutions. The fact that the thought of the people was rarely directed to foreign affairs was clearly reflected in the public press, which gave but little attention to these matters. Time and again, it has been pointed out to us that their ignorance of foreign affairs would lead the people of the United States into giving frequent though unwitting offence, particularly in their relations with the Latin-American republics, and would thus tend to make more pronounced the misunderstanding of their motives and purposes.

Immediately prior to the South-American tour of Secretary Root, the distrust of the United States reached its height. There was a well-defined feeling that the Monroe Doctrine was not intended as a safeguard to the American republics, but rather a first step toward the preemption of Latin America as the field for the exclusive influence of the United States. Mr. Root's visit has demonstrated not only that this feeling of distrust can be eradicated, but that it can be made to give way to one of sincere friendship. His remarkable address to the Pan-American Con-

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ference and his subsequent speeches in Montevideo, Buenos Ayres, Santiago and Lima are being read and reread by the leaders of thought and action in these countries, and have largely destroyed the feeling of antagonism which has so long existed.

It must not be supposed, however, that the effect of this visit will be permanent if not supported by a sincere effort on the part of the American people to cultivate closer relations with the people of South America. We must overcome certain fundamental weaknesses, which constitute a menace to the development of a better understanding between the northern and southern sections of this hemisphere. The first of these defects is the tendency to interpret South-American institutions in terms of the least advanced of those countries. In our ignorance, we have taken it for granted that the turbulent conditions which prevail in a few of the republics are characteristic of all. We have failed to appreciate the fact that South America offers as many gradations of institutional development as Europe, and that the usual slurring judgment is deeply resented by the more advanced countries.

The second defect is of a far more serious nature, as it involves one of the fundamental traits of our national character. Foreign critics of the American people have often pointed out the spirit of condescension, bordering on contempt, which marks the attitude of the average American toward foreign institutions. The slightest divergence from our form of government is regarded as a stamp of inferiority. American publications constantly dwell on the supposed inability of the people of South America to develop free institutions—a purely gratuitous assumption, which has never been supported by serious scientific investigation. Even in our university instruction, there is a tendency to use the terms "Anglo-Saxon" and "Latin" as expressing the contrast between the ability to establish and develop free institutions and the absence of this capacity.

This loose reasoning is at the bottom of the popular belief that, while the South-American countries may adopt republican forms of government, the actual operation of their institutions will inevitably lead to more or less disguised forms of despotism. The trend of public opinion in the United States, as reflected in the daily press, is followed with the keenest interest throughout South America. No attempt is made to distinguish between the authority of different writers; they are all regarded as ex-

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pressing the views of the American people. This unfortunate situation is further complicated by the "missionary spirit" of the American people. In our relations with foreign peoples, we are apt to assume, not only that our political, social and educational institutions are incomparably superior to those of other countries, but that their only hope of salvation is to use our system as a model. We patronizingly point out that they are probably not prepared to assimilate more than the simpler forms of American institutional growth, but that with patience and conscientious effort they will ultimately be able to reach the more complex.

As a rule, we are utterly unconscious of the fact that we are giving serious offence by this "come-and-be-saved" attitude. Our intentions are excellent; but this fact makes it all the more difficult to convince the American people that a number of the South-American countries are developing political and social institutions in no sense inferior to those of the United States, and in every case in closer harmony with their own special needs than any system of transplanting could hope to accomplish. It is evident that, in our relations with the republics of Latin America, we must develop a greater breadth of view, and a capacity to appreciate the value of institutions different from our own. The above-mentioned obstacles to the development of closer relations with Central and South America, while serious, are in no sense insurmountable; and, in fact, the last few years have witnessed the beginnings of a conscious effort to overcome these shortcomings. There still remains, however, a third difficulty, which, if not overcome, will rekindle the feeling of distrust toward the United States and make its eradication extremely difficult, if not impossible. Throughout South America, one hears constant complaint of the business methods of the merchants and manufacturers of the United States. If these complaints related only to the refusal of our manufacturers to give long-term credits and to the general spirit of suspicion and distrust which characterizes their attitude toward South-American merchants, the most obvious explanation would be that these are difficulties incident to the early stages of commercial intercourse. Unfortunately, the complaints are of a far more serious character, involving the good faith and honesty of our merchants and manufacturers. One approaches the subject with some diffidence, not only owing to the delicate questions which it presents, but also

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to the fact that there are a number of notable exceptions to the general rule. These exceptions, however, are buried beneath the mass of real grievances of the Spanish-American merchant.

The dishonesty of catalogue descriptions, the wanton disregard of the contract conditions, especially as regards the date of delivery, the insolent indifference to justifiable complaints, are but a few of the counts in the indictment. Considering the treatment which the South-American merchant has received, it is surprising that our commerce with these countries is growing so rapidly. No greater tribute could be paid to the excellence of American as compared with European manufactures. South-American merchants are often anxious to have American goods, but they are conscious of the fact that commercial relations with our manufacturers involve more annoyance and, in certain respects, greater risks than with English, French or German producers. American manufacturers are usually characterized as "*muy vivo*," which is a polite way of saying that the foreigner must be on his guard in dealing with them.

The contrast between what may be called our "domestic" and our "foreign" or "export" commercial morality is so great that it is difficult to make the people of these countries understand that, in the United States, good faith and fair dealing constitute the basis of commercial relations to quite the same, if not to a greater, extent than in Continental Europe. No doubt, the explanation of our treatment of foreign merchants is to be found in the fact that American manufacturers have taken little interest in foreign markets. In periods of industrial depression, spasmodic efforts to capture the South-American market have been made; but, with the revival of domestic trade, the American manufacturer loses all sense of responsibility toward his foreign customers, and his attitude seems to be dictated by the rule, "Let them take what they can get." Whatever the effects of this policy on our foreign trade—and it is certain to be fatal, if not remedied—the most serious aspect of the situation is that it creates a general belief that we are not a people to be trusted. We do not realize to what an extent commercial grievances have intensified the feeling of distrust toward the United States. That there is a great national interest involved in the disappearance of this feeling no one will deny.

L. S. Rowe.

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THE LOOT AND THE RUIN OF THE FUR-SEAL HERD OF ALASKA.

BY HENRY W. ELLIOTT.

When we received Alaska from Russia, in 1867, we came into possession of a herd of fur-seals which annually resorted to the Pribylov Islands, in the heart of Bering Sea. We did not know at that time that this herd was then the greatest single aggregation of highly organized animal life ever known to savage or civilized men. We did not know that more than five millions of fur-seals were then actually in existence, and "hauled" out on the breeding and hauling grounds of Saint Paul and Saint George islands, upon which the natural law of their lives compelled them to breed, and to sojourn during six months of every year.

We did not know then that the fur-seals which we saw every December, at sea, off the coast of California; then, later, off the Oregon shore; and still later, in March and April, off the mouth of the Strait of Fuca and the forbidding west coasts of Vancouver and Queen Charlotte islands—we did not know then that those fur-seals were the seals of the Pribylov herd, and that they were so appearing at those times and in those places, as they travelled over their annual migration route in the Pacific Ocean from and back to these islands of their birth in Bering Sea.

Various legends about this fur-seal herd of Alaska came to the Smithsonian Institution, during 1869-71, from old whaling captains, Treasury agents and others; these stories were so conflicting and so remarkable that, in order to get precise information from a trained observer, the Institution despatched me to the Pribylov Islands early in April, 1872. I entered upon this task with the preconceived idea that I was going to observe a herd of seals fashioned like the hair-seals, so well known to exist on the ice-floes of the North Atlantic; but, when I got upon the ground, the

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wide and startling difference between the two species quickly dawned upon me; and, instead of being able to complete my work and return from the islands at the close of the season of 1872, as I had arranged to do, I had to remain, chained down to its details throughout the entire season of 1872, '73 and '74, inclusive.

Among the many points of surprise and mystery which this herd at first sight presented to me was the immense numbers of seals that appeared on the seventeen breeding rookeries of the Pribylov Islands—how many of these animals? There were nine white men on the islands, associated with the business of the United States Treasury Department, and the lessees; of all the questions which I raised between them over the seals, that one as to the real number of seals in this herd aroused the most interest and the widest difference of opinion. It was utterly out of the question to count those seals; so these men, individually, estimated their numbers all the way from two millions up to ten millions—all of them soberly and earnestly made such estimates, and thought deeply on the problem.

The complete futility of any such method of determining the real number of this wonderful herd quickly struck me. I therefore devised an initial figure for multiplication and division, based upon that natural law of distribution which these animals obeyed implicitly on their breeding-grounds. It is unnecessary for me to detail all of these steps in this writing, since I published them in full, years ago; and, up to date, they have never been successfully denied as to sense or accuracy* by any man, and they never will be.

Those careful surveys of 1872-74 disclosed the fact that, during the season of 1874, at least 4,700,000 fur-seals were in existence on the breeding-grounds of the Pribylov Islands; these figures represent the lowest reasonable computation.

But, at the close of the season of 1906, the official reports of the agents of our Government declare that less than 120,000 fur-seals belonging to the Alaskan herd are now in existence!

What has caused this fearful decimation? A plague? A pestilence? No: nothing of the kind. It is due entirely to the greed, cruelty and avarice of certain men—unspeakable men,

* "Monograph Seal Islands of Alaska": Tenth Census U. S. A., Vol. VIII, pp. 326; 50 pl. 1882. 4to. "Report Upon the Condition of the Fur-Seal Herd of Alaska"; Ho. Soc. No. 175; 54th Congress, 1st Session, pp. 276; 50 plates. 1896. 8vo.

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who, shielded and panoplied by imperfect law and regulations, *have wrought this loot and ruin of our fur-seal herd of Alaska.* It is my purpose, in this article, to describe that work of destruction, and, in so describing it, to place this shameful responsibility upon those measures, influences and persons really to blame.

In 1874, and prior to that date, there was not and never had been any organized work of killing fur-seals at sea by white men: all the slaughter of that life was done on the islands from the date of their discovery by Pribylov in 1786, up to the transfer of Alaska to us in 1867 by the Russians. By excessive killing of the young male seals, from 1817 down to 1834, the Russians had fairly exterminated this herd, so that by the close of the latter season not more than 60,000 or 80,000 seals were left alive! This caused the suspension of all killing on the islands, except a few small seals annually, from 1835 up to 1844. Then the Russians resumed the killing of the surplus young males, gradually increasing the annual catch, so that, by 1857, they safely took 60,000 to 75,000 young males, annually, up to the date of cession to us in 1867; they never took 100,000 annually, at any time. It remained for our people to "improve" upon the Russian killing and "develop the industry" at once, which they did by raising the catch to 100,000 young males annually.

Our acquisition of the islands during 1867 was celebrated in a characteristic way by some of our people, who rushed up there in 1868, and slaughtered over 360,000 young male seals within that season, and they stopped at that immense figure only because their supply of salt was exhausted upon which they depended to cure the green skins for shipment from the islands!

The news of this prodigious killing on the islands during 1868 reached Washington early in the autumn of that year, and Congress was stirred to action. On March 3rd, 1869, the islands were declared a Government reservation, and these land butchers of 1868, and a swarm of would-be butchers like unto them, were barred. After much deliberation, the old Russian plan of leasing the islands for a period of twenty years was finally ordered by Congress, July 1st, 1870, and the Alaska Commercial Company of San Francisco became the lessee, with restrictions and regulations, and a maximum of 100,000 seals *per annum.* On May 1st, 1890, this lease was renewed and awarded to the North American Commercial Company, a new organization.

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While there was no organized work of pelagic sealing by white men known in 1874, yet this subject was fully understood, and discussed in certain localities on the northwest coast that season. On the revenue-cutter "Reliance," which sailed under my orders in the summer of 1874, many of the crew became quite eloquent over what a good schooner and Indian hunters could do in the way of taking fur-seals on the high seas.

The possibility—the probability, rather—of the swift destruction of our fur-seal herd was, thus early, forced upon me during my cruise in the "Reliance." I prepared a full chapter on this subject of pelagic sealing then: a discussion of its practicability, the danger of its effect on the herd: the waste of life it would involve: and the cruelty inseparable from the process, together with a migration track-chart of the annual route of the Pribylov herd in the North Pacific, from the time it annually leaves the islands in November until its return to them in June and July following. But this chapter was omitted from my "Monograph" at the request of Professor Baird, who said it was best to do so then, since no organized work of pelagic sealing had as yet been undertaken; and, in the mean time, the Canadians and our own people of Puget Sound did not know that the fur-seals seen by them every season off the coast of Vancouver and the Strait of Fuca went into Bering Sea, and bred on the Pribylov Islands; therefore the publication of my work would put them at once on the right track, and so set them up in a business which they did not then seriously entertain, owing to this lack of knowledge.

But, by 1884, the business of pelagic sealing as an industry was well under way at Victoria, Port Townsend and San Francisco; in 1886, several Canadian vessels (and ours, too) entered Bering Sea *for the first time.* They now understood that these seals came from the Pribylov Islands and returned to them annually; this discovery gave a great impetus to the business, and scores of cod-fishing and halibuting schooners began to outfit and go after seals.

In 1886 three British sealing-schooners, and two of ours, were seized on the open sea, thirty and forty miles from the Seal Islands, by a United States Revenue Marine cutter, under orders from the Secretary of the Treasury. This is the act which at once stirred up that question, and one which has been agitated ever since: "How shall we save our fur-seal herd?"

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The uproar in Canada which followed these seizures of 1886 upon the high seas, supplemented by the outcry of our own American pelagic-hunting interests, caused Mr. Bayard, Secretary of State, to tardily dismiss the suits at Sitka, and release those vessels to their owners, late in 1887. But, before he did so, seven more British sealing-schooners were seized during July, 1887; and, as they too were also killing seals in the open waters of Bering Sea, their outcries were immediately heard at Ottawa. The protests of Canada, now, were simply frantic. The London office persuaded Bayard to disavow the act. He released these vessels, and then began to formulate an international close-time agreement, whereby Great Britain, Russia, Sweden and Norway, France and Germany, were to bind their subjects not to kill fur-seals in the open waters of the North Pacific Ocean and Bering Sea. Mr. Bayard began well: he was well received by Salisbury; he had all but secured the assent of the British Premier, when Canada managed to get hold of certain idle and worthless United States Treasury agents' reports for 1886, '87, '88, which declared that these fur-seals were steadily increasing over their immense numbers of 1872-74! And all this increase, said Canadian officialism, showed that the pelagic hunters certainly did no harm. Salisbury saw the point: he dropped Mr. Bayard at once. That ended the work of Cleveland's first term of office, with Canada easily master of the situation.

When Mr. Blaine took Bayard's place, March 4th, 1889, he imagined that he would be able to make a short and creditable shift to immediate settlement; and he said to an intimate friend of mine that he was glad that Bayard had failed—that he had a better plan of action ahead. The order to seize British pelagic-hunting vessels in the open waters of Bering Sea, which was cancelled by Bayard in 1887-88, was renewed by Blaine, March 9th, 1889: soon thereafter, in July and August of that season, all Canada was boiling over another "outrage of seizure on the high seas." Eight or nine British schooners had been overhauled in and ordered out of Bering Sea, and down to Sitka for trial. These vessels cleared out of Bering Sea quickly enough, but they took their "prize crews" of one man each down to Victoria direct, instead; and then, immediately on arrival there, they just turned loose the wrath of British Columbia.

Salisbury acted promptly: he gave Blaine quite a shock. After

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staving off an answer from the 1st of August, 1889, until the 20th of January, 1890, Mr. Blaine finally wrote his famous "*contra bonos mores*" letter in justification of those seizures of 1889. Lord Salisbury came back very promptly, and insisted on a categorical answer to his question of August, 1889, as to whether or no Mr. Blaine intended to again seize a British vessel upon the high seas. Salisbury was safe and right in this demand: our best lawyers and jurists declared that Blaine was in error.

Blaine then issued secret orders to the Revenue Marine officers, countermanding the orders of 1889; copies of these secret instructions were given to the Canadian authorities at Ottawa, who secretly gave them to their own subjects interested at Victoria; our own people had no knowledge of this action until late in the season.

Such a storm of assertion and denial as to the exact status of our fur-seal herd had broken upon the head of Secretary Windom, in March, 1890, that he asked me to revisit and report upon the condition of that life during this season of 1890. I made the trip, and finished my investigation in time to report to him in November. I found the great herd of 1872-74 reduced in number to a trifle more than one million of seals, a fleet of one hundred and twenty sealing-schooners busily engaged upon its life in the water, and one of the greediest of greedy corporations killing it on the islands. I urged the adoption of a *modus vivendi* with Great Britain, whereby our Government should agree to suspend all killing on the islands for seven years if the British Government would enjoin all pelagic sealing by its subjects for the same time; in the mean while, a joint commission of experts was to visit and investigate conditions on the islands, so as to agree upon a proper method of resuming the killing when the time of said *modus vivendi* expired. Mr. Windom cordially approved the proposal: but added the suggestion that, if Great Britain did not unite with us on that *modus vivendi,* it should be distinctly announced to the Canadians that we would repeal the law of 1868, and mercifully step in and kill all the seals on these Pribylov rookeries ourselves, and at once: thus ending at one stroke what otherwise would be cruelly prolonged into the indefinite future.

This *modus vivendi* was, of course, bitterly opposed by the lessees of the Seal Islands and by the pelagic hunters of British

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Columbia. The lessees prevailed upon Mr. Blaine, so that he prepared and addressed his fatal, mistaken and mischievous letter of December 17th, 1890, to Lord Salisbury. In that letter, the proposition to submit to arbitration (1) the claim of exclusive jurisdiction over the open waters of our part of Bering Sea, and (2) the claim of a property right in the bodies of all the fur-seals born and bred on the Pribylov Islands, was coupled with the offer to accept from Great Britain a sixty-mile zone of prohibition for all pelagic sealing to encircle the Pribylov Islands—to accept this as an ample measure of protection, full and complete! Not a hint of the *modus vivendi* which Mr. Windom and myself had proposed to him, as above cited, appears in this letter —this letter which led up to the total collapse of our good cause, before the Paris Tribunal in August, 1893.

The result of the proceeding of the Tribunal of Arbitration at Paris was a denial of our claims of jurisdiction in Bering Sea open waters, and of our property-right claim to the bodies of the fur-seals; but, in order to protect and preserve the herd from excessive killing at sea, the Court ordered a series of rules and regulations to govern British subjects engaged in pelagic fur-sealing, as well as our own citizens.

These rules and regulations went into effect on April 24th, 1894, and they have been in force ever since. *They have actually facilitated the destruction of the herd.* They were framed in good faith by the Court, but in sheer and utter ignorance of the real conditions that confronted them. For that ignorance on its part, our agent, counsel and so-called "experts" are entirely to blame; and back of them stands the sinister influence of those lessees who absolutely ruled the wretchedly imperfect preparation and presentation of our case. In brief, the Court saw and heard nothing during that long term of the Paris session (from April 3rd to August 16th, 1903) but a struggle between the interests of our land-butchers and those of the Canadian sea-butchers of this fur-seal life, as to which should gain the most at its hands.

Let the reader pause a moment and think of the following forces of destruction actually licensed by that Court to do the very work which it intended to prevent, and really believed at the time that it had prevented. These rules and regulations permit the British pelagic hunter to engage in his business all

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through the year, except during the months of May, June and July; and at no time can he enter within a zone of sixty miles encircling the Seal Islands of Alaska; he is not allowed to use firearms in Bering Sea.

In the spring of 1891, and when Lord Salisbury and Mr. Blaine were sparring over the form of getting into shape for arbitration, my *modus vivendi,* which shut the lessees off from killing on the islands and the pelagic hunters from killing in the waters of Bering Sea, was fairly forced into being over the heads of Mr. Blaine and the lessees by public opinion here, and by the direct personal action of Lord Salisbury and Sir Julian Pauncefote, who overrode the Canadian opposition. This sudden action drove the combined American and Canadian pelagic-hunting fleet—some 120 vessels and 3,000 men—out of Bering Sea and over to the Russian herd as they found it about the Kommander Islands. This combined and powerful agency of destruction was again driven over, in 1892 and 1893, by the renewal of my *modus vivendi;* but, in 1894, the rules and regulations of the Bering Sea Tribunal allowed it to attack our herd in Bering Sea during August and September, and even into October, *at the very time when it could do the most damage to* and *inflict the most torture upon that seal life!*

Think of it! The very period of the year when the mother seal and her new-born offspring should be protected from the pelagic hunter, above all other times, was opened to the concentrated and most effective attack of this human butcher. That fur-seal mother bears her young in July, between the 10th and 20th, as a rule; a few days after its birth she leaves it on the rookery ground, and goes to sea for food. The favorite feeding-grounds are to the westward of the Pribylov Islands, between eighty and one hundred miles; here, owing to the sudden deepening of the sea and the meeting of ocean currents, schools of small pelagic fishes gather in vast numbers, and the fur-seal knows it. She easily swims at the speed of fifteen to twenty miles an hour, and, so swimming, she quickly reaches this feeding-goal. She finds her quarry in abundance; feeds to repletion, turns over to sleep in glad digestion, on her back: then, to awaken soon and renew the feast. A day or two passed in this manner upon the fishing-bank, she returns to her young, nurses it, and, a day or two so passed with it, again she speeds back to

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those fishing-grounds. In this order of her natural life, the fur-seal mother goes out to feed from the islands during August, September and October, and until she weans her pup and leaves it to shift for itself in November. Thus it is apparent to the reader how the pelagic hunter, by hovering over these fishing-banks, has the opportunity, repeated during the season a dozen times, to kill that mother seal, provided he fails to capture her when she makes her first visit!

One hundred and twenty vessels, in 1894, with three thousand tireless hunters hovering over the small area of these favored feeding-grounds of the nursing mother seals in Bering Sea, all through August, September, and as far into October as the fierce gales of that month will permit—hovering there, and watching for those unthinking victims of their skill and cruelty! For every mother seal "taken in milk" means the death of her offspring from thirst and starvation on the islands: since, save that mother's milk, it has no other sustenance or means of livelihood from the hour of its birth until it is weaned.

Therefore, bearing these facts in mind, how easy it is to understand what that destruction was — has been, and is — what unspeakably cruel, wicked destruction of that valuable, harmless and highly organized life ensued in Bering Sea immediately after the protection of my *modus vivendi* of 1891-93 was removed by the substitution of the worthless rules and regulations of the Bering Sea Tribunal, April 24th, 1894. It not only mowed down the female fur-seal life, but it was equally potent in destroying the young male seals above one year old, since they, too, feed at frequent intervals, and in the same channels, along with the young females and mother seals.

The "high-roller" season of the pelagic hunter was that season of his first sailing under the rules of this Tribunal in 1894. He found, to his delight, that, in being prevented by those rules from using firearms in Bering Sea, *he was actually aided in his work, rather than retarded;* that the silent, deadly spear was the most effective weapon for him to use on those feeding-banks; a hundred or a thousand of his hunters could work then, all together, and yet never alarm the seals as they came and departed. If firearms had been permitted, then a few guns would soon alarm and drive away hundreds and thousands of seals for every one that they shot while they hovered over these feeding-grounds.

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That these facts were not presented by our agents and "experts" to the Paris Tribunal was due to the ignorance of them by those men: they were not equal to the proper conduct of this case, either in making it up in Washington, or in presenting it to the Court. President Harrison was duly warned, in the spring of 1891, of that serious deficiency in these agents and "experts." But he ignored the warning; the lessees were pleased with them: and that settled it in the departments!

When the complete, utter failure of these rules and regulations of the Paris Tribunal to serve the purpose for which they were created was self-confessed by the close of the season of 1894, it became at once apparent, even to the dullest minds, that, unless these rules were revised and amended, the extermination of the fur-seal herd of Alaska was inevitable. That this process of extermination would not only be long drawn out, but unspeakably cruel, was also plain to those who had the slightest understanding of the question. It therefore became an act of mercy and common sense to anticipate that indecent and inhuman slaughter; this anticipation was attempted in 1895 and again in 1898 by the passage of a bill in the House of Representatives: but that bill was defeated in the Senate by the agents of the land and sea butchers of this herd. It mattered nothing to them, this annual exhibition of cruelty and greed, provided they were not interfered with; and, since that time, every attempt made to get a review and revision of the existing shameful order of affairs, licensed by the Bering Sea Tribunal, has been covertly defeated in Washington by the lessees, or in Ottawa by the agents of the pelagic hunters. *They have made no open argument* in defence of their infamous work—*they cannot;* but they have suborned departmental officials, Senators and Congressmen to that end. The result has been that, at this hour of writing, the species is threatened with immediate and complete extinction.

It is also pertinent, in this association, to mention the fact that, had that merciful anticipation of the scandalous work of the pelagic hunters and the lessees been made in 1891, as Secretary Windom advised, that cruel, indecent slaughter of over six hundred thousand nursing mother seals at sea, coupled with the shameful torture by starvation to death of hundreds of thousands of young seals on the islands of their birth, *all this sin and shame dragged through the last sixteen years would have been prevented.*

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We have suffered, in addition to that odium resting upon us, a property loss of over $40,000,000.

If that immense fur-seal herd of 1874 had been in the path of commerce, or blocking the settlement of a new domain, or in the way of railroads or mines and mining, then by the law of our civilization it could not by any reason be suffered to exist. But, it was not so standing: it was confined, by its natural order of life, to a small area of worthless rock and land, and to a desolate waste of sea and ocean. It fed chiefly upon small pelagic fishes that man never has captured, and never will. The buffalo did block the settlement of a new domain; it had to go; there was no alternative. But the case of the fur-seal of Alaska is just the reverse; it should not be abused by us, since, if it were rightly treated, it would live and endure forever, to the great annual gain and good of all mankind.

This small nucleus of our fur-seal herd, as it exists to-day, can be restored to the fine form and immense numbers which I placed on record in 1872-74; it can be so restored only by the joint action of our Government and that of Canada. These authorities can take the hands of the human butchers from the throat of this life: they can suspend all killing on the islands and in the sea for the next ten or twelve years. Then, that being done, those natural powers of recuperation which the fur-seal nucleus of this herd in 1834 exhibited under Russian management will again assert themselves in the immediate future precisely as they did in the past.

Then, too, the result of the proceedings of the Tribunal of Arbitration at Paris has made it utterly impossible for our Government to serve private interests, and at the same time preserve the fur-seal herd of Alaska from destruction. The decision of that Tribunal has made it improper to attempt any future management of this life by our Government through the medium of private interests: if that is attempted, then the ruin of those valuable public interests is certain to swiftly ensue. Private interests must be entirely eliminated from the situation now and forever, and by so doing, this anomalous and wonderful marine life can be saved, and attain to the full dignity of a subject well worthy of international attention.

HENRY W. ELLIOTT.

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NEW BOOKS REVIEWED

BY CHRISTIAN GAUSS AND CHARLES JOHNSTON.

FLAUBERT'S LETTERS.*

LIKE Victor Hugo, Gustave Flaubert is one of the great Frenchmen of the nineteenth century who have not yet been made the subject of an adequate biography. In their country the force of literary tradition is stronger than with us, and the creators of even the literature of revolt, like Hugo himself, are often more concerned with providing themselves with an unimpeachable genealogy than with vindicating their own departures. A great work gives countenance to a school. Thus Hugo's "*Légende des Siècles,*" according to de Banville, is to be the Bible of all later poets, and Flaubert's "Madame Bovary" will authenticate a later doctrine of realism. To have become the founder of some such school is the last distinction of an artist. Flaubert has been acclaimed and recognized as one of the first masters of French style, he has been invoked again and again as *chef d'école;* but, curiously enough, piety toward the master has not yet drawn any one of his many and considerable disciples to undertake the labor of love and give us an accurate and consistent account of the gonfalonier's life and practice. The booklet of Faguet, unpretentious, and, in the light of this later correspondence, somewhat misleading as we dare say it is, remains the only serious monument that marks an interest in this literary monk of Rouen.

Flaubert himself had spent a large part of his life in hiding his personality from the crowd. The details of his career he tried sedulously to keep out of print, and avoided publicity as carefully as did Pater. The perfect work of art he believed should tell us nothing of him who made it. It has an existence

* "Lettres à sa Nièce Caroline." By Gustave Flaubert. Paris: Charpentier.

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of its own, an independent and a higher life than that of mere man. He was content to know very little about the personality of the artists who appealed to him most strongly, and tells us in his letters, for instance, that when he thinks of Michel Angelo he sees only from behind a great man with lifted mallet, "*sculptant, la nuit, aux flambeaux.*" The rest was a matter of mere curiosity. Such being his attitude and practice, it has been hard to arrive at any really adequate idea of the man. The shadowgraph given by Faguet was to many both unpleasant and unsatisfactory, and the previously published correspondence, written very largely to literary friends, dealt most often only with questions of criticism.

It was doubtless the large, strong face, the deep chest and the attitude of command, taken together with his Norman blood, that had led Faguet in passing to dub him Viking, and from one point of view that designation has its fitness. It would be better, perhaps, to accept rather Flaubert's own characterization of himself and to call him monk, for these letters show him to have been essentially the recluse, one who had renounced the world and its pleasures for art, who sought beauty everywhere and unceasingly, and who gave his life, not without hardship, to her service.

This present large collection of letters to his niece covers the period from the printing of "Madame Bovary" to the novelist's death in 1880. To write them he has left the sanctuary, he has descended from the mount. Though the mood is often heavy, the tone is always familiar. Here only does he seem to have really unpacked his heart with words. His priestlike task of creating beauty is, however, always before him; it is his master concern; it is also, when sorrows come and hopes fail, his haven and his refuge: to it he returns eagerly from his little journeys into the world, made to stage a play, perhaps, or for a few brief days to visit a friend. He longs for his little nook at Croisset, where he liked fondly to imagine that the Abbé Prévost had written "Manon Lescaut": for his table and his books, for the quiet and the Seine flowing by his window. Yet that highly standardized vocabulary of the French is due to the fact that in France no man works alone. Their literature is the creation of a guild, not like the English the work of isolated master craftsmen. And so, too, in the earlier days Flaubert had often gone to Paris and had been one of that group of litterateurs who dined together at

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Magny's. Here met in joyous company, Ste.-Beuve, Gautier, the Goncourts, Gavarni, Bouilhet, Renan and sometimes Taine, George Sand and Michelet. There were wit combats and long, earnest discussions on art that lasted far into the night. But Ste.-Beuve, Bouilhet and Jules de Goncourt were to die in '69; Gautier and George Sand were to follow not many years after, and the poverty that Flaubert willingly incurred by surrendering his fortune to help his niece left him a broken-spirited man, alone with his work at Rouen. In the later years he no longer had either the desire or the means to travel. The fairly frequent visits of Turgeniev, here always spoken of as the Muscovite, were to be his only holidays. For although Flaubert was never rich, art for him had always been an end in itself. He did not write for pay, he did not even care for any financial reward, and he received astonishingly little. His work was entirely disinterested, more so than that of any artist of his century. So after having slaved for six years on "Madame Bovary," and having finished it at last, he does not wish to allow it to be published, and only yields finally to the entreaties of his mother and of his friend Bouilhet. He regrets bitterly later that he ever gave his book to the public, for it is not, he writes to his niece, a question of succeeding, it is a question only of perfecting one's self. Art, too, is above the masses, the bourgeois cannot understand it, and he hates them therefore, dearly, violently. One need but mention them and Flaubert sees red. The mere thought of them makes him break into invective. They are "*gigantesquement assommants et pyramidalement bêtes.*" He thinks of art's Golden Age, and mourns because "there are no longer now any of those artists of other days whose life and mind were only the blind instrument of the appetite for the beautiful." For Gautier alone he has an unreserved and tremendous admiration, but even this is tinged with the regret that he should have to work himself out in the journalistic treadmill, and when that word-mage dies he is sure, he is convinced, that modern stupidity, *la bêtise moderne,* has suffocated him.

Literature as the art of expression in the medium of words, for that is about all it meant to Flaubert, was never consciously carried higher. Those sonorous paragraphs ending always in the resolving lyric phrase perfectly cadenced and ringing out clearly like three little notes of Mozart did not come easily. The secret

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of this rich music was long and ceaseless labor, a process of endless experimentation. He never learned to write fluently; his last book costs him more vigils than his first. He begins the construction of his novel with a long period of incubation, in which every detail of the plot is fixed; then he writes his scenario. a framework, in which he distributes his space: this incident shall have six lines, that one ten, this episode three pages, thus planning his story to keep everything in focus. Then began the long work of writing, the hunt for the right tone, the exact phrase, the proper cadence. By tone he means that elusive quality of style which makes it perfectly adapted to the particular subject treated; it must have a certain tone in describing a Normandy fair, another in describing Hamilcar's gardens, yet another in describing the meeting of two copyists, in 1839, in a Paris street, on a Sunday afternoon. He writes and rewrites chapters, not because he has not clearly expressed his idea, not because the rhythm is faulty, but only because "*cela manque de ton.*" Another point which Flaubert exacted of good style was that the pauses in the rhythm of a paragraph must correspond exactly to the breathing pauses of the reader. If they did not he believed that the work was not within "the conditions of life, that it could not survive." This is doubtless the reason why he so often recited as he wrote. He spends days in reading his pages, and we find him writing playfully, "my lungs are sore from declaiming, and I am sure that I shall some day burst like a bombshell." He chants his work to himself even while swimming in the Seine, and he tells us that often at night the periods which roll in his brain like the chariots of Roman emperors wake him suddenly with their jolts and their long rumble. He has yet other dogmas. Having once found the right word, it must not be repeated on the same page. To meet such requirements as scrupulously as did Flaubert took much time and patience. He never wrote of a detail, no matter how unimportant, without the fullest understanding. To write six lines on a point in botany, he reads three volumes, confers for hours with scientists, and writes three letters of inquiry to others so that he may be perfectly exact. When he has to describe a parrot, as in one of his short stories, for instance, he has a stuffed one sent him.

In these letters we can often follow his progress day by day. Twelve pages, with countless interlineations and erasures, yield

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finally but one and a half. In two weeks he has finished three, in four weeks seven. There remain four pages of "Un Cœur Simple"; he counts on finishing it in ten days. He is at his desk steadily from noon to past midnight, and the net output of such toil was less than half a page a day. For Flaubert the great thing was not to obtain reward, but to deserve it; unlike his countrymen he cares little for outward distinctions, and refuses on principle to present himself for the Academy when pressed by Victor Hugo. Honors, he writes, dishonor; and if he did create the great pattern novel of the later realists, it was with no idea of pleasing the public, but only because he believed it a valid and final theory of art. The sense of toil, of fatigue, in the letters of the last decade of his life is oppressive. The death of his mother, whose memory he worshipped, was the last great blow. His heart has become a necropolis; he is broken by his sorrows. "The tears that I have repressed are choking me; I have led a lonely and an austere life; I have deprived my heart of its legitimate food. Well, I can do no more—I am outworn, and I open the floodgates." He tries to dull the edge of grief with yet greater toil, with longer vigils. Yet he is eight years at "Bouvard and Pécuchet," that is still to be left unfinished; and having written six books in forty years, he was to die, "tired to the very marrow of his bones," at fifty-eight.

As examples of the epistolary style, this last volume of the great novelist's correspondence is disappointing. The letters are not cheerful, are not chatty; we feel that the atmosphere in which they were written was close, and that the writer's life was unrelieved by event or incident: he does nothing but work, he rarely leaves his four walls. To those interested in French literature, however, they are more significant than any existing study of Flaubert, and will be of inestimable value to the writer of that definitive Life which we hope is even now somewhere in the making.

CHRISTIAN GAUSS.

"THE CULTURE OF THE SOUL AMONG WESTERN NATIONS."*

MR. RAMANATHAN reminds one strongly of the great Rammohun Roy, who wrote and spoke so eloquently on the universal spirit of religion a century ago. Rammohun Roy was a Bengali

* "The Culture of the Soul among Western Nations." By P. Ramanathan. New York: G. P. Putnam's Sons.

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Brahman, of distinguished family and first-rate abilities. Reared in the atmosphere of Old-World Hinduism and thoroughly familiar with the Upanishads, he became interested in the uncompromising monotheism of Mahomet, and learned Arabic to study the Koran. Buddhism then attracted him, and he went to Nepal to study the Sanskrit texts of the Mahayana school. Later, he was drawn to the Christian teachings, and took up Hebrew and Greek, in order to read the Bible in the original tongues. His best known work, perhaps, is "The Precepts of Jesus, the Guide to Peace and Happiness." Rammohun Roy was also distinguished as a statesman and a reformer. He was entrusted with an important mission to England by the King of Delhi, and it was he who began the great agitation to prevent Suttee—the burning of Hindu widows. After years of toil, he finally accomplished his great aim. Widow-burning was prohibited by law in 1829, the same year in which Daniel O'Connell won complete emancipation for the Catholics of the British Isles.

Mr. Ramanathan's life in many ways resembles that of Rammohun Roy. He is also a distinguished Hindu, of great ability, who has reached high station in his own land, the fair isle of Ceylon. He also has turned from a study of the religious writings of the Orient to the Bible, and has learned Greek, and apparently some Hebrew also, in order to get at the original thought of our sacred writings. And he has completed the parallel by writing this book, whose most important chapter is on "The Practical Nature of the Doctrines of Jesus." His central thought is, that the difficulties in Christianity are to be solved, not by theological learning and disputation, but by inward and spiritual experience; by our experiencing again in our own souls those spiritual realities from a consciousness of which Jesus taught. If we have this experience, all difficulties melt away in light. In a very eloquent passage, Ramanathan describes the spiritual experience to which he appeals: "Who that is given to fervent praying and to silent communion with merciful Providence has not borne testimony to joys which he knew not before? Is it not within the experience of every one who rises above his cares and worldly surroundings and, with attention fixed inwards, beseeches the Divine Spirit to help him on in faith and charity, in goodness and love to all, that he has quivered in limb and faltered in accent, felt himself moved to tears and calmed beyond description in the great Pres-

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ence? Descending from that holy region, has he not felt that consciousness, purified of its worldly attachment, is instinct with Peace? Such glimpses of light and joy are assurances of the reality of God. They who have experienced this blissful state require no proof for belief in Him. They want no reasons for such belief, for they are spiritually-minded already."

Here are gentleness, light, sincerity, genuine aspiration, charity. Elsewhere, he describes the inner consciousness, the soul, isolating itself by degrees from sense perceptions and the agitations of thought, and entering in spiritual communion the holy state called Peace, in which "it knows itself to be something different from the senses and the mind; it knows itself to be Light and Love, and thereafter knows God as the Infinite Substrate of all life, the great Upholder and Illuminer of everything that exists in the universe. This is the greatest of all discoveries, the discovery of God to the soul."

Of these two passages, I like the first better. It has more warmth, more of the heart than the head, and comes closer home to him who reads. But both show a pure and gentle spirit, full of faith and genuine happiness in spiritual things. These are excellent qualities, and we may all profit by a closer acquaintance with them.

Mr. Ramanathan interprets the Psalms, the Prophets, and, most of all, the teachings of Jesus, in the light of spiritual experience such as he here describes. The Scriptures are records of such personal experience of spiritual things, and are to be verified and understood by like experience. So far, we heartily agree with him. But is Mr. Ramanathan on equally firm ground when he holds that this spiritual view of religion, while always accepted in the East, "has long been lost sight of in the West"? One is led to suppose that this gifted student of the Old and New Testaments is not yet familiar with the writings of the great Christian mystics. Nothing would be easier, for instance, than to parallel his description of spiritual experience from the writings of every one of the following: St. Francis of Assisi, Tauler, St. Catherine of Siena, Thomas à Kempis, St. Francis de Sales, George Fox, Fénelon, William Law, Jean Nicolas Grou, and, let us say, Pusey, to take only a few names from the last seven centuries. Take, for instance, this sentence from Père Grou, who died just over a century ago: "By the practice of such

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control of your thoughts you will attain that spirit of inward silence which draws the soul into close intercourse with God." Or this from George Fox, a century earlier: "Be still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God."

There is another point of view from which Ramanathan's work is in the highest degree interesting. Let me suggest it in this way. A few days ago I had the opportunity to discuss certain problems with a Chinese statesman of high ability. Among other things, the conversation turned on the world's religions. My friend had been a profound student of Buddhism, as represented by hundreds of texts in Chinese. He had also studied, and been greatly attracted by, Christianity. His comment on the teachings of Jesus was how like they were in essence to Buddhism, and he was almost inclined to look on them as an outgrowth of the Indian sage's message. It never occurred to him, however, to show his sympathy for the Christian teaching by renouncing the Indian Master and enrolling himself under the banner of the Cross. On the contrary, he felt that, in possessing the spiritual essence of the one, he was already a freeholder of the other. So it is with Mr. Ramanathan, and so it was with Raja Rammohun Roy. Neither had any inclination to become "converts" to Christianity as the phrase is, though both, as we have seen, wrote admirably, and with fine spiritual feeling, on the teachings of Jesus. That attitude, held in common by these three very distinguished men, should make us think. It contains a suggestion of the profound spiritual truth which may be found outside the bounds of Christianity, in the older Asian creeds. And this, I think, more than any new enlightenment for the West, is what gives its value to Ramanathan's work.

CHARLES JOHNSTON.

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WORLD-POLITICS.

LONDON: ROME: ST. PETERSBURG.

LONDON, *May, 1907.*

I UNDERTOOK, in my last communication, to treat in this one of the Colonial Conference. The pledge is not altogether one which it is easy to redeem, because the Conference, except at its opening and purely formal session, met in private, and the full report of its debates has yet to be issued. Little beyond the bare tendencies and the net results of its deliberations could be gathered from the meagre *précis* that was given out from time to time by the Colonial Office. But, even so, there is, I think, ample warrant for describing the recent Conference as the most fruitful and practical that has yet been held. It was the first of these inter-Imperial gatherings to stand on its own merits. The Conferences of 1897 and of 1902 were less business assemblies than rallying-points of patriotic festivities, the former in honor of Queen Victoria's Diamond Jubilee, the latter in honor of King Edward's coronation. But this year the Conference was independent of all adventitious excitements. It was preeminently an Imperial committee charged with practical work. It met not merely to discuss, but to find solutions for, certain concrete problems of empire; and in spite of a superabundance of hospitality, it really succeeded in accomplishing a great deal. It did not, indeed, accomplish all that some enthusiasts had hoped; it would scarcely have been the statesmanlike body it was if it had. Nor will I pretend that it was altogether unaccompanied by certain disquieting features. The Colonies are naturally in favor of the policy of Imperial Preference which Mr. Chamberlain has succeeded in imposing upon the great bulk of the Unionist party, but has recommended in vain to the majority of his countrymen. The Colonial Premiers brought the matter before the Conference and

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strongly pressed their views. The Government, fresh from the General Election of 1906, when the country emphatically declared against reviving that system of Protection without which Colonial Preference is impossible, had no option but to meet the Colonial argument with a *non possumus*. No other answer was possible; none was expected. But no sooner was it given than some of the less reputable Unionist journals, for purely party ends, did all they could to embroil the Colonial Premiers with the Government. This attempt to use the Conference for party purposes was a new and disturbing phenomenon. It was the flat negation of that Imperial spirit which those who engineered the attempt affected to appeal to. It showed that Englishmen have yet to put the Empire, as they have learned to put the Monarchy, above party, and have still to school themselves to differ about Imperial problems without charging one another with "Little Englandism."

Nevertheless the Conference was a great success. General Botha's presence alone was sufficient guarantee that, even if it had fallen short on the side of statesmanship, it would have been a striking demonstration of the absorbing liberalism of British Imperial policy. But the Conference did not fall short on the side of statesmanship. On the contrary, it left its mark deep on the structure and development of the Empire. It may not at first seem a matter of much more than formal moment that the Conference should have decided to change its title. Hitherto, it has been known as the "Colonial" Conference. Henceforward, it will be called the "Imperial" Conference. But the alteration is really significant. It is the outward sign of a change of status. It implies that future Conferences are to be conferences between equal Governments, among whom the British Government will rank as *primus inter pares*, and not between "dependencies" and the Colonial Office. In other words, the essential equality of all the self-governing communities under the British flag is now effectually recognized; and substance has been given to the recognition by the decision arrived at by the Conference, to meet in future every four years, and to have the British Prime Minister preside over its discussions. That is a long step along the road of the best Imperialism.

Another and even more important advance was made by the Conference when it resolved to establish what will be scarcely

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less than an Imperial Intelligence Bureau in the form of a Secretariat. The need for some such bureau has long been evident. The Conference hitherto has assembled for about three weeks in every five years. It has found itself on each occasion confronted with a vast programme, and unassisted by any of the ordinary aids to deliberation in dealing with it. It has had no permanent organization for the collection of information and the preparation of data. It has therefore been forced to tackle the far-reaching questions brought before it in a more or less academic spirit, confining itself to resolutions that declared such and such proposals to be desirable, and leaving it to chance to determine whether the resolutions were acted on. What clearly was needed was some machinery that would devote itself to working out the details of the questions discussed at the Conference and would furnish its deliberations with a continuous and businesslike basis. The recent Conference agreed to establish such machinery. There will henceforward be a permanent bureau in the Colonial Office charged with the function of gathering and arranging the facts that bear on the resolutions of the Conference and of devising means for giving effect to them. The Conference will, therefore, always to some extent be in session, and the work of furthering the interests that are common to all parts of the Empire will progress uninterruptedly.

The need for a connecting-link of this kind to bridge over the four years' interval between Conference and Conference was made very clear by the scope of some of the resolutions adopted. Thus the Conference agreed in principle that naturalization laws throughout the Empire should be uniform, that emigration to the Colonies should be officially encouraged, that the laws relating to judicial appeals from Colonial courts to the highest British tribunal should be codified, that penny postage between all parts of the Empire was desirable, that there should be an inter-Imperial system of reciprocity in such professions as the law and medicine, and that legislation on patents, trade-marks, copyright and similar subjects should as far as possible be modelled throughout the Empire on a common pattern. All these are exceedingly intricate questions, involving for their proper discussion, to say nothing of their proper solution, a vast amount of dry preparatory labor. The new Secretariat, indeed, has every prospect of becoming one of the busiest of Government departments. Be-

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sides its establishment the Conference achieved two other results of the highest importance. It decided to form an Imperial General Staff for the guidance of all the military forces of the Empire. This is the first practical step towards infusing a common purpose into the military organizations which each of the self-governing States must devise for itself, and in its own way. Finally, at its last meeting, the Conference adopted a resolution in favor of improving steamship communications between the different parts of the Empire, and approved in particular a scheme for organizing an "all-Empire trade route" connecting Great Britain, Canada, Australia and New Zealand.

These are all conspicuous achievements. They promote the unity of the Empire without unduly forcing it, and they disprove altogether the charge that the Government have been "unsympathetic" in their treatment of the Colonial Premiers and that the Conference has been a failure. It is, however, undeniable that the country, while still in favor of free trade, felt a passing mood of illogical discomfort when the Ministry was obliged to refuse the eloquent and unanimous request of the Colonial Premiers for Imperial Preference. The country could not do away with the feeling that there was something ungracious, and almost churlish, in that refusal; and I think it unquestionable that the enthusiasm engendered by the Conference, and the speeches of many of the Colonial Premiers at large provincial meetings, have stimulated the movement for Tariff Reform and won over many converts to Mr. Chamberlain's propaganda.

Since I last wrote, the Government have brought in their Irish Bill, and the Nationalists, in convention assembled, have rejected it. I rather sympathize with their decision, even while I regret it. The Bill was a very moderate affair even for a measure of Devolution. The Government were pledged not to bring in a Home-Rule Bill, and they fulfilled their pledge with unexpected literalness. The measure they introduced was neither Home Rule nor anything like it. "No law, public or private," said Mr. Birrell, "can ever be made, at any time or in any circumstances, by virtue of any one of its provisions. It does not authorize the levying of a single tax, or the striking of the humblest rate." What it did do was to set up a council of eighty-two elected and twenty-four nominated members to take charge of eight of the most important Boards in Dublin Castle. The

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administration of law, justice and the police was excluded from the control of the Council. The Lord Lieutenant was given very considerable powers of veto over the Council's resolutions, including the power—this clause was bitterly resented in Ireland—of taking action himself "when immediate action is necessary in order to preserve the efficiency of the service or to prevent public or private injury." Drastic provision was made against preference being shown by the Council to any religion or denomination. The Council was to work through committees, the chairmen of which were to be selected by the Lord Lieutenant. It was to be elected for three years, to enjoy full control, including powers of appointment and dismissal, over the Departments placed under its authority, and to have the spending of a sum of $3,250,000 a year for five years over and above the present cost of the Departments. The Bill also established an Irish Treasury for the administration of the funds required for the Council's work and further provided for the handing over of primary education to one of the new Council's committees. These two provisions were of real value. The first one released Irish government from the grip of the English Treasury, and the second took away education from clerical control and vested it in the hands of laymen. But it can be seen at once that the Bill went very little way towards satisfying Irish Nationalist ambitions, or towards associating the sentiment of the people with the daily routine of government. Distrust of the Irish appeared in every clause of it, and its manifold restrictions and exceptions were humiliating.

There can be no doubt, however, that the Irish Party were ready to accept it. Mr. Redmond, Mr. Dillon and Mr. T. P. O'Connor had all been consulted by the Government as to its leading provisions. It was not a measure that commended itself to them, but they were prepared to advise their countrymen to take it for what it was worth, as the Bill that was not the best, but the best obtainable. Mr. Redmond went over to Dublin intending to recommend the Nationalist Convention to ratify the Bill subject to certain amendments. But he found, when he reached Ireland, that the country was in an uproar of indignation, and unanimous in regarding the Government's proposals as "an insult to the Irish nation." The Party was willing to accept anything that could be looked on as an instalment, however meagre,

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of Home Rule; the people were for Home Rule or nothing. Mr. Redmond is not an O'Connell. If he were, he might have faced the Convention and quelled all opposition. Being Mr. Redmond, he began to hesitate; the extreme Nationalists were denouncing the Bill without stint; the Church detested its educational clauses and was secretly at work against its acceptance; the alternative seemed offered of wrecking the Bill or wrecking the Party. Mr. Redmond, naturally enough, made up his mind to sacrifice anything and everything rather than impair the Party organization. Although he had three-quarters accepted the Bill on its first reading, although he had helped to frame it and had encouraged the Liberal Government to believe that it would be ratified by the Convention, he moved its contemptuous rejection. Certain results are bound to follow from his action. For one thing, it is likely to mark the beginnings of a serious estrangement between the Government and the Irish Party. For another, its effects on Irish opinion and Irish agitation are likely to be convulsive. Everybody in Ireland perfectly well understands that the Irish Party were committed to the Bill, and only rejected it to save their own prestige and at the stern bidding of the country. Mr. Redmond has not merely discredited himself and his Party, among the Irish people, but the whole policy of Parliamentarianism; and, as Americans are probably aware, there exists in Ireland a Party called the Sinn Féin (pronounced "Shinn Fain"—"Ourselves Alone") Party, which repudiates the policy of sending Irishmen to sit in the British Parliament at Westminster, and urges them to have their representatives meet in Dublin and form a Home-Rule Parliament of their own on the spot. The Sinn Féiners, already a formidable power, are certain, after the pitiful and patent failure of Parliamentarianism to win Home Rule, to increase their influence with great rapidity; and, as their programme is one of boycotting England and all things English, any development of their strength is a matter that will touch both the Irish Party and the English Government very closely. Only a simpleton would prophesy about Ireland. Happily, there are many simpletons in the world; and I find that their forecast of the situation points to a rupture of the alliance between the Liberals and the Nationalists, to a revival of the agrarian agitation in certain parts of the west and the midlands, and to the opening up of a period of internecine strife in Irish politics.

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ROME, *May, 1907.*

COUNT COSTANTINO NIGRA, Nestor not only of the Italian but of international diplomacy, speaking on July 25th, 1899, at the first Hague Conference, emphasized the dangers of refusing to solve then the question of an arbitration tribunal, in view of the high degree of interest incited among all humanity. "The impatience," he added, "with which the results of our work are awaited by the public is so great that it would be dangerous to renounce the acceptance of an arbitration tribunal. If the Conference answered this impatience with a *non possumus,* or without giving sufficient satisfaction, the disillusion would be lively. The Conference in this case would incur a grave responsibility before history, before the peoples and before his Majesty the Emperor of Russia himself."

If the clever diplomatist, the erudite historian, the brilliant writer had not been now for several months at the point of death, he would perhaps repeat the same words and express the same ideas with regard to the question of the limitation of armaments, which the second Hague Conference will have to face and solve one way or another, but in a manner calculated to justify its solution and satisfy public opinion.

It was only a question of logical sequence for Italy and for Senator Tittoni, her Minister of Foreign Affairs, when England last June announced her intention of making a proposition for the restriction of military burdens, to accept it cordially, as it seemed natural that all Powers, which had participated at the first Conference and signed its final act and the different conventions and declarations, would have no objection to adhering to the principle of the limitation of armaments, although, of course, there would be much to discuss and many difficulties to meet in finding a concrete, practical and universally acceptable method of doing so.

However, Germany and Austria soon showed that they were of an entirely opposite view and ready to insist on the obligations coming from the Triple Alliance, in order to have Italy on their side. It is not yet definitely certain what the attitude of the young Kingdom will really be at The Hague, but it is well to establish it as fact that the original move of Signor Tittoni corresponds to the feeling of the great majority of the country and is not a consequence of any direct interest, as, contrary to the general belief, the armaments of Italy are already very limited, so that the only

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advantage she would obtain would not be in the diminution of her military burdens, but in seeing, perhaps, her neighbors less powerfully armed.

The great Italian national hero, Garibaldi, was ever thinking of the future navy of the Kingdom, and was the first to support the proposal of the then Minister of Marine, Admiral Saint Bon, that all the old and useless vessels should be sold and be replaced by a new fleet, according to modern requirements. The work thus initiated was continued by the famous naval engineer and Minister, Signor Brin, who succeeded in his time in making Italy the third naval power in the world. Soon, however, she could not keep up with the heavy appropriations which not only England and France were voting for their navies, but also Germany and Austria in Europe, and Japan and the United States, so that she had to abandon her original plan of being able to control the seas in which she lies. She continued to build ships of the finest type, such as the armored cruiser "*Vittorio Emanuele,*" which the American naval engineer, Mr. H. G. Gillmor, proclaimed the best of the kind, followed by her sister ships, the "*Regina Elena,*" the "*Napoli*" and the "*Roma,*" the last of which has just been launched at Spezia, but she gradually limited her naval expenditure, which averages now about $25,000,000 a year, while that of France is $65,000,000, that of Germany over $66,000,000 and that of England $166,500,000.

The same thing may be said with regard to the army. Italy, which in 1899, under Crispi, expended $62,000,000 yearly for her army, has now consolidated this budget to $55,400,000, to keep a nominal standing army of 285,228 men, including privates and officers. France spends $143,700,000 for 575,000 men; England $144,250,000 for 427,700 men; and Germany $185,700,000 for 614,323 men. Of course, these budgets include also expenses not intended for the permanent army, but for the preparations which each country makes to be ready for war. Germany, for instance, with her usual clear frankness, does not conceal that in case of war she can put in the field, "not on paper, as is the case in other countries" (these are the words used by prominent German personages), 4,000,000 troops, trained to perfection, provided with ammunition, provisions, means of transport, etc., to stand a long campaign, with a probability of success, even alone against three enemies. The three enemies are not specified, but

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it is not difficult to understand that, in the present grouping of the Powers, they might be France, Russia and England. With Italy, just the contrary is the case. Her standing army of 285,228 men is only nominal, as in reality scarcely half of these numbers are really in service, and in some periods of the year even fewer. Nor can this minimum be still further reduced, as in the peninsula the army is intended for use not only in the defence of the country from foreign aggressors, but also in the maintenance of internal order and security.

It must be remembered that the peninsula has not had centuries of unification like other nations, so that both the reigning House and the institutions which rule the country are not so rooted in the hearts of the people as to place them above any attempt to disturb them. The House of Savoy secured the future of the country and its own advancement from the sceptre of little Piedmont to the iron crown of the Italian monarchy, by putting itself at the head of the revolutions which brought about the annihilation of the half-dozen tyrannies by which the peninsula was misgoverned. This gathered about it, in that epic period, all Italians without distinction of faith and party, who wished the unity of the country and independence from foreign yokes. The great task once accomplished, the gratitude felt for the part taken by this noble House continued to keep the whole nation loyal to it —including a large contingent of republicans, who, like Garibaldi, postponed the accomplishment of their ideal to better times, or, like Crispi, turned monarchists—making King Victor Emanuel II a national hero. However, with the exception of Piedmont, where the House of Savoy has ruled for centuries, and where love for it is almost atavic, in the other regions of the peninsula its popularity only originates from its having successfully led the national movement from 1848 to 1870—without doubt a great merit, but not sufficient to bring about the instantaneous amalgamation of all the peoples of Italy who differ profoundly among themselves from ethical, educational and moral standpoints. In one word, the monarchy is not maintained in the greater part of Italy by ancient tradition, but because, given the present situation, it seems the best form of government for preserving the unity and to hasten over this transitory period towards prosperity.

The army is therefore employed to prevent riots and separatist movements—such as those of Sicily and Massa Carrara in

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1893-1894 and those of Milan in 1898, in the latter of which Republicans, Socialists and Clericals found themselves united in a common effort at rebellion. When in September, 1904, the Socialists proclaimed a general strike contemporaneously with the birth of the Crown Prince, if they had really known the insignificant forces which the Government had at its disposal, they would have been able, at least temporarily, to become the masters of some of the leading towns, such as, for instance, Venice, where the Prefect had at his disposal only 120 men. In the south, as well as in Sicily and Sardinia, the troops are constantly and entirely employed in police work, which in Continental Europe is undertaken by the central Governments, not by the municipalities. It is, therefore, to the army that is chiefly due the suppression of that brigandage which, partly from political reasons, partly from a kind of unchangeable heredity, partly from the strong individualistic feeling of the south, seemed to be one of the ineradicable plagues of the peninsula, and it is the army which prevents its revival. In more than one-third of Italy, the soldiers are almost entirely absorbed in these duties, instead of being trained for warlike purposes. The insufficiency of the number of men under arms is also proved by the fact that, whenever there are serious or extended disorders, the Government is always constrained to call out some of the reserves. Thus Italy is practically in the same condition as the countries which have a small standing army, which obliges them to have recourse to the militia whenever order has to be forcibly maintained.

Small as it is, the army here has rendered another great service to the country in cementing the brotherhood of the different regions, which, although of the same race, are through dialects, traditions, habits and moral sense, so far apart from each other that there is more difference between a Sicilian and a Piedmontese than between a Piedmontese and a Frenchman, or between a Sicilian and a Greek. It has also been of incalculable assistance in fighting illiteracy, as once under arms instruction is compulsory, and the nearly three years the recruits remain in the army are quite sufficient to give them the rudiments of reading and writing and convince them of the utility of education.

It cannot even be said that Italy has spent much money on fortifications, as, with the exception of Spezia, La Maddalena in Sardinia and Taranto, forming the basis of her naval operations,

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her frontiers are practically open to an invasion, so much so that the Austrian officers say that for them to reoccupy Milan would merely be the question of a promenade. In conclusion, Italy used to spend more on armaments when her people were burdened by taxation, indispensable to her emergence from the backward conditions that prevailed at the time of the unification, when the deficit in her State budget was one million dollars, when the State consols at five per cent. were below par, and when the exchange on Italian money was sixteen per cent. Now Italy, with a yearly surplus of from ten to twelve million dollars, with taxation reduced, the State bonds above par, although the interest has been lowered to 3.75 per cent., with no exchange and with a marvellous growth and development of all her industries, manufactures and trades, feels stronger under all aspects, even with regard to international complications, and therefore has less need of a numerous army and of a strong navy. The greatest struggle which the peninsula has to undergo is to redeem her southern provinces and the islands, bringing them up to the same level of prosperity, to the same standard of culture as the north. It is a most serious struggle, but one in which there is no need of army and navy. Success in it will mean for the future of the Kingdom much more than the gaining of several military campaigns.

Thus it is evident to all dispassionate observers how the entire interest of Italy is for the maintenance of peace, not in word only, but in fact, how the limitation of armaments, so much spoken of, has practically already been accomplished here. The original declaration of Senator Tittoni in the Italian Chamber on June 14th, 1906, so favorable to the limitation of armaments, when no one yet imagined that on this question Europe would be divided, was the faithful exponent of the feeling predominant among the ruling classes as well as among the people. The Italian Minister of Foreign Affairs soon found, however, that the great Powers of Europe, with the exception of England and Italy, were all, for reasons sometimes even contradictory, opposed to the proposition. The opposition assumed, indeed, such a form, especially on the part of Germany and Austria, as to acquire a character of reproach to Italy for abandoning her allies on so important a question of international interest, on which might depend the supremacy in Europe of one or another Power in the near future.

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ST. PETERSBURG, *May, 1907.*

THE second Duma, like the first, is emphatically a revolutionary assembly. Over two hundred deputies are for overthrowing the whole social and political fabric, sweeping away the monarchy and founding a democratic republic. Of the remainder, an influential section favor a return to a reformed autocracy; while the centre, revolutionary at heart, agree to postpone their ultimate aims, but to lose no opportunities of furthering them. Hence they run with the hare and hunt with the hounds, voting generally with the revolutionists, but exceptionally with the conservatives. Consequently, at least one-half of the deputies lack the will to legislate or in any other way consolidate the present *régime,* and possess ample means of hindering the others from addressing themselves to the task. But, in addition to the lack of will, there is a lamentable want of power. For most of the deputies are sadly deficient in the rudimentary qualifications of lawgivers. Indeed, one might as well have set them to solve a complex problem of astronomy as to legislate on matters of finance, economics or legal procedure.

It was already manifest, indeed, at the end of the general election, that it would be as impossible to restore order in Russia with the help of this revolutionary legislature as to make ropes of sand. Yet that was the problem which M. Stolypin undertook to solve, not with a light heart or high hopes, but resolutely. His mode of operation was to prove to the Constitutional Democrats that they had nothing to gain, and almost everything to lose, by opposing the Government, whereas they might further their own cause, or at any rate their own interests, by cooperating with the Cabinet. Any project they had at heart, any need, any bill, they might lay before him, he told them, he would consider carefully, favorably, speedily. He would do anything, everything, in reason to deserve their trust and justify their collaboration, if they would only begin by trusting him. That in brief was M. Stolypin's plan. It had many flaws, which outsiders pointed out, but which the Premier thought would not take away from its essential worth.

Very soon the truth dawned upon him. But, as he had undertaken to keep the Duma together at all costs, he refused to dissolve it, even in the face of multiplying provocations.

The danger of this policy, which is inspired by a praiseworthy

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desire on M. Stolypin's part to preserve liberal institutions to the country and to bring the Tsar and the nation into permanent partnership, lies not in its almost certain failure, but in the long start it gives to the revolutionary party. The many subversive organizations, which are known as the Socialist-Maximalists, Socialist-Minimalists, Terrorists and Anarchists, wise in their generation, are zealously undermining the monarchic *régime*, inculcating principles of negation on the uncritical minds of the masses, sowing the seeds of class hatred and seducing the soldiers from their allegiance. The self-sacrificing devotion with which this work of destruction is being carried on by fanatics who look upon themselves as martyrs would do honor to a noble and humane cause. But the hindrances with which they meet, formidable at times, would be almost insurmountable, if there were no Duma, no deputies' inviolability, no legal agitation in the provinces, no speeches to constituents, no meetings of electors and elected. In a word, the Duma is absolutely necessary to the speedy success of the revolutionary party. Suspend the constitution, dismiss the deputies, govern the country with the help of the first Chamber and without the second for a couple of years, and the anarchist elements will be forced to carry on their destructive work under most unfavorable conditions. Such is the Monarchists' method. But M. Stolypin upholds the Duma, treats the deputies with marked consideration, shuts his eyes to the excesses of the subversive groups and hopes for the best.

Stolypin must have foreseen the danger which is now being realized as clearly as any mere outsider, however well informed. But he doubtless underrated its imminence, or overrated his power of checking its advance. He certainly disbelieved the rumored spread of disaffection among the troops, and he pictured to himself the state of mind of the peasantry as less feverish than it was and is. It was not until recently that his Cabinet learned the existence and aims of the Revolutionary Army League—a band of suasive proselytizers who travelled all over Russia, got access to the soldiers in the Caucasus, the Crimea, Siberia, the Volga districts, in Moscow, Kieff and St. Petersburg, fraternized with them, promised them better food, higher pay, shorter service terms and more humane treatment generally; rendered them discontented first, disaffected afterwards and then chose from among them well-qualified candidates for admission to the active Ter-

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rorists' Legion. The results are now visible in the preparations for a military insurrection. How far the army is tainted with disaffection, nobody can say, because the matter has not yet been fully investigated.

M. Stolypin has but few friends and still fewer helpers. Lacking the necessary time to enlist in the service of the Government a number of resolute, resourceful and trustworthy administrators, he has had to make the best of those whom he found there when he first took office. And they are for the most part an unpromising team. The police, for instance, are in many matters of supreme importance as naïve as a band of Simple Simons, and their self-complacent inactivity would have culminated in the murder of the Tsar, his Prime Minister and the Commander of the Troops, and probably in an armed insurrection in St. Petersburg, had it not been for an act of folly on the part of the Terrorists, who defeated the objects they had in view. For a considerable time past, the bomb-and-revolver organizations had issued a command that the life of the Tsar was not to be attempted until further orders. This decree was the outcome solely of tactical considerations. But it was rescinded early this year and the Emperor was thenceforward lawful prey. What that meant, everybody understood; but the police, who received the news as early as most people, failed to draw any practical consequences from it. So far as they were concerned, everything went on as before.

But the revolutionists immediately drew an important practical consequence from the repeal of the Tsar's inviolability; they hatched a plot to murder him, his Prime Minister and the Grand Duke Nikolai Nikolayevitch. The scheme was conceived with a degree of consummate circumspection which is unprecedented in the annals of crime in Russia. Numbers of alternative plans were formed, which were to be tried successively until one of them should prove successful. The fundamental idea was that the regicides should enter the palace at Tsarskoe-Selo and throw bombs at the Tsar. How to gain admission to the palace was a difficult problem, so long as they had no accomplice inside. In order to simplify it, they cast around for an auxiliary within the precincts. This was not absolutely necessary, because thirty men armed with bombs and revolvers had already managed to go to Tsarskoe-Selo unnoticed, to hire lodgings there in different

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villas and to keep in touch with each other without arousing suspicion, and, having accomplished that, they might have effected the rest just as easily.

There was, therefore, no pressing need of enlisting the services of any one inside the palace. But in order to leave as little as possible to chance this step was taken. The conspirators were encouraged to hope it would prove successful by the ease with which the members of the Revolutionary Army League usually enter into communication with the troops and win many of them over. But what holds good of the troops of the line does not hold good of the Guards, who are loyal to a man. And the person with whom the conspirators struck up an acquaintance was a member of the Convoy or Body-Guard of the Tsar, an under-officer of the Cossacks. The Convoy is composed exclusively of Cossacks. To this man, then, treasonable proposals were made, with which he seemed to close. He was invited to meetings, he accepted the invitations and he went. In time he was initiated into the designs of the plotters, and asked to play an active part in the conspiracy. Heedless of his oath, he was to put the Emperor to death, using a dagger for the purpose, previously opening the window of one of the apartments so that his comrades might effect an entrance to the palace and complete the fell work should he have left it unfinished. But when the plot had reached this stage the conspirators were arrested. For the Cossack had from the outset informed his superiors of the advances made to him, and in this way had saved the life of his monarch. When the story, which was first told in the London "Daily Telegraph," was finally confirmed by the Premier in the Duma, the various factions of the second Russian Parliament were compelled to show their colors and raise their visors.

The four groups of the Left, over two hundred and twenty strong, aware that there would be manifestations of loyalty that day, kept away from the sitting until the question of the plot against the Tsar was over and done with. They would not condemn the plot. And then they hurried into the hall to try issues with the Cabinet on another question. Consequently, the Premier spoke to a half-empty House. And among the members who remained there was no enthusiasm. The Centre presented an order of the day which was "correct"; the conservatives

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proposed another which was more effusively loyal, but, as the Centre had theirs accepted, the conservatives were disappointed and downcast. Hence there was no inspiriting outburst of loyalty, no cheering, no singing of "God Save the Tsar," as there was in the Council of the Empire.

That historic episode was immediately succeeded by another hardly less sensational. Two nights before, the Deputy Ozol's dwelling had been entered by the police in consequence of secret information which they had received. They found over twenty deputies there and over thirty revolutionists, who were not of the Duma, but were, the police affirmed, members of the Central Social Revolutionary Committee. The meeting was being held, the police further affirmed, for a most illegal purpose. It was in close touch with the dangerous Revolutionary Army League, which was arranging ways and means for a military mutiny that was to usher in an insurrection in the capital.

The deputies, invoking their "sacred character," at first refused to admit the right of the police to enter their lodging. But the point was finally decided against them. Still, they were not taken into custody. Their inviolability was respected. Only the other revolutionists who had no "sacred character" to lend them impunity were arrested, and the documents lying about were seized. These documents, M. Stolypin told the Duma, made it clear that a military mutiny was being planned which was to prelude an armed insurrection. And the men who were working hard to bring it about were deputies of the Duma! One more detail was added by the Premier which burnt itself into the minds of all who heard him. He affirmed, looking straight at the men he was accusing, that the members of that same faction were systematic blackmailers. Their party was wont to proclaim boycotts against the shops of petty traders and then demand and receive a certain sum for removing them, so that the poor tradespeople were being squeezed more pitilessly than under the old bureaucratic *régime*.

Still, the Premier stands manfully to his guns. He refuses to dissolve the Duma—yet. He declines to demand the arrest of the revolutionary deputies. He is determined to wait until all Russia and the civilized world feel that, with such a revolutionary body, no constructive government can accomplish anything.

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THE EDITOR'S DIARY.

MONDAY, *June 17*. The Summer Skies.

IT was said of St. Francis that, had he been led upon the farthest starry way, past the bleakest regions of the heavens, to the dimmest and most distant star on the ragged edge of the universe, his imagination would but have found the face of a new friend. Not the loneliness of the way, but the possibility of a new, undreamed-of relation would have captured his imagination. There is a great deal to be got out of friendly relations with the universe. "Consider in the streets at nightfall the faces of men and women, when it is bad weather, what grace and sweetness they manifest," jotted down in his note-book, the subtlest, the most intellectual of painters, whose perceptions were a continual spring of knowledge and of joy. Stevenson tells us that he knew a woman once who said she never got over the interest, the humor and the strangeness of the eyebrows. What a companion that woman would have been!

The truth is that the world is packed full of things to see, things beautiful and things curious; and the sad fact is that most of us walk our course through the world without looking at anything, unless it be other folks' bonnets, or carpets, or curtains, or at ugly bits of paper floating down the street. It is actually true, believe it who can, that there are middle-aged people alive, with two perfectly sound, clear-sighted eyes, who do not know the ways or the motions or the aspects of the stars over their heads: and this despite the fact of their harmonious, orderly behavior, their punctual appearance in the sky at the proper season, and at the regular hours, and their splendid, majestic whirl in circles about the Polar Star. Such folks miss all the serenity and liberation of spirit that come from looking up in June to the fair, bright Spica, and realizing that she (it is impossible to explain why some stars are feminine and some are not, but it is

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indubitably true) is speeding at white-heat, at an immeasurable distance, one of the most rarefied and tenuous bodies in the sky, while just above her lies a wonderful double star, Gamma Virgo, one part glowing red and the other green. Spica, herself, used to be called by the Arabs "the solitary one," because her position in the sky was apart from the other bright stars. The nearest very brilliant neighbor is Regulus, the handle star in the summer sickle. This is one of the most neighborly of stars, being visible for eight months in the year; it disappears about the end of August, but early in the November mornings it may be seen again.

The summer stars are not quite so brilliant and so dazzling as the winter ones, but they are more easily observed; and who fails to lie on his back on a hillside one or two clear nights in summer to track their courses, fails also to establish one of the pleasantest and friendliest of universal relationships. Richly but irregularly sown, over the great arching dome of heaven, the starry clusters move in orderly array; around the Polar Star swings the Little Dipper; the long, big Dragon with the triangular head winds gracefully between it and the Big Dipper, the largest utensil in the heavens, while low on the northwestern horizon Auriga is disappearing, and Vega, white and splendid, strikes the lyre in the east; Hercules, big and sprawling, stamps boldly on the head of the Dragon, while Boötes, with his brilliant star, Arcturus, goes a-hunting after the Bear. The hair of Berenice hangs just over the head of Virgo; and of this nebulous group it is told that, as the King Ptolemy Euergetes was starting out on a dangerous expedition against the Assyrians, his beautiful queen, Berenice, vowed to give her hair as a treasure to the gods if he were brought back in safety. And when the king marched home victorious the hair was placed in the temple of Aphrodite and mysteriously disappeared—which loss greatly grieved the ancient queen and her consort until they recognized the amber locks hanging in the sky above Virgo and below the handle of the Dipper.

Low on the widest circle of the horizon Hydra stretches, and Scorpio, with the great red star, Antares, twines himself along to eastward. Altogether, it is a fearsome company of warrior gentlemen and wild animals that prances across the summer skies, and who knows what miracles lie hidden beyond and behind the well-known groups? What shining streams of stars, what convoluted windings and intricate intertwining spirals of lumi-

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nous bodies spin in regions spacious beyond our wildest conceptions of area and of distance? At any rate, while we can, let us grow, like St. Francis, to look for a friend in each of the wonderful bodies studding our arched covering: for, as the great and the subtle painter said again, "It is ordained that, to the ambitious who derive no satisfaction from the gifts of life and the beauty of the world, life shall be a cause of suffering, and they shall possess neither the profit nor the beauty of the world."

TUESDAY, *June 18.* A Precursor of Whitman.

WHITMAN is usually looked upon as without forerunner or parallel. It is strange, then, to find in the recently discovered poet, Thomas Traherne, who died in 1674 and whose poems have only in the last six years been found and published, both thought and form strangely foreshadowing our democratic poet. Both poets, Traherne and Whitman, are preoccupied by the splendor and the beauty of the universe, by the sense that soul is a complete unity pervading the universe, and that essence and manifestation are inseparable. Both emphasize the sanctity of the body.

> "Behold! the body includes and is the meaning—the main concern—and includes and is the Soul."

writes Whitman; and, in the same voice and with like accent, Traherne continues:

> "Thou hast given me a body
> Wherein the glory of Thy power shineth,
> . . . . . .
> Within distinguished into useful parts,
> Beautified without with many ornaments.
> Limbs rarely poised
> And made for Heaven:
> Arteries filled
> With celestial spirits:
> Veins wherein blood floweth,
> Refreshing all my flesh,
> Like rivers:
> Sinews fraught with the mystery
> Of wonderful strength,
> Stability,
> Feeling."

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And Whitman again sings:

"Within there runs blood,
The same old blood!
The same red-running blood!
. . . . . .
If anything is sacred, the human body is sacred."
. . . . . .

Traherne has the cataloguing habit that Whitman has. He sings:

"Thou, Lord, hast made Thy servant a sociable creature, for which I praise Thy name,
A lover of company, a delighter in equals;
. . . . . .
Give me eyes
To see the beauty of that life and comfort
Wherewith those by their actions
Inspire the nations.
Their markets, Tillage, Courts of Judicature, Marriages, feasts and assemblies, Navys, Armies,
Priests and Sabbaths, Trades and Business, the voice of the bridegroom, Musical Instruments, the light of candles, and the grinding of mills,
Are comfortable. O Lord, let them not sleep.
The riches of the land are all the materials of my felicity in their hands:
They are my Factors, Substitutes and Stewards,
Second selves, who by trade and business animate my wealth,
Which else would be but dead and rust in my hands,—
And when I consider, O Lord, how they come unto Thy temples, fill Thy courts and sing Thy praises,
O, how wonderful they then appear!
What stars,
Enflaming suns,
Enlarging seas.
Of Divine affection,
Confirming patterns,
Infusing influence,
Do I feel in these."

This might easily be a page out of "Leaves of Grass." Indeed, if it were inserted as stanza twelve of the "*Salut au Monde,*" it is doubtful if any one would have questioned the authorship. If one believed in the transmigration of souls, one might be persuaded that the soul which sang Traherne's songs became impatient at the long hiding, and reincarnated first in Blake and once again in Whitman.

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